Bible School Pedagogy

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Earl Morse Wilbur.

No. 1155

"The maxim 'Know thyself' does not suffice:
Know others, know them well; that's my advice."
—QUACKENBOSH.

Bible School Pedagogy

Outlines for Normal Classes

BY

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With an Introduction by

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GLOSSARY.

(The following definitions are from the *Standard Dictionary*.)

ADOLESCENCE . . . The period of growth from childhood to manhood or womanhood.

APPERCEPTION . . The coalescence of a part of a new idea with an old one by modification.

ATAVISM . . . . . Recurrence, or tendency to recur, to an ancestral type, peculiarity, or disease, after its disappearance for one or more generations.

DISCIPLINE . . . . . Systematic training or subjection to authority, or the systematic obedience resulting from it.

KINDERGARTEN . . A school for little children in which instructive diversions, object lessons, and healthful games are prominent features.

PEDAGOGY . . . . . Is the science that treats of the principles and art of teaching as a profession; the theory of education and its application in order to secure the best results in instruction and training; the science and art of teaching.

PRINCIPLES . . . . . General truths or propositions.

PSYCHOLOGY . . . . Is the science of the human soul and its operations; the science that treats inductively of the phenomena of human consciousness, and of the nature and relations of the subject of them, the mind.

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INTRODUCTION.

THE Sunday school teachers of to-day are a mighty host. In the United States alone they number more than a million and a half of men and women, who lay on the altar of Christ and his Church the voluntary, unpaid, cheerful offering of their time and their labor. In consecration to their Master, in devotion to their work, in self-denial for the cause, and in love of their pupils, I believe that they are unmatched by any other body of equal number in the land.

Of this army, as of every army, the one great requirement is discipline. These teachers need instruction in the work which they have undertaken. They hold in their hands a mighty weapon, the sword of the Spirit, the word of God. They need to know this book; not merely with the familiarity which enables one to quote texts readily, but with a knowledge of its structure, a development extending through sixteen centuries; of its marvelous history, lying at the basis of its doctrinal contents; of its lands, its institutions, its manners and customs, and its stream of spiritual power. No one can adequately teach a Sunday school lesson until he has a mental and spiritual grasp on the great Book from which all the lessons are drawn.

There is another book, also, which every teacher in the Sunday school needs to study, not less than he studies his Bible—the book of his pupil's mind. Before he can pour into the heart of his scholar the water of life from the well of the word, he must have the key to unlock that heart and open it. The successful teacher needs to be an adept in the study of humanity, both individually and collectively. "The study of the child" is in our day the subject to which the greatest teachers, and the greatest teachers of teachers, are devoting their best energies. No book on teaching is of value that omits or treats carelessly this important department.

The Sunday school is vastly different from the secular school. One meets daily, the other once a week; one holds a session of five hours, the other of an hour; one has professional, paid teachers, the

other must, from the nature of the case, call in the service of volunteers, who work with no other reward than the joy of working for the Gospel. The aims, the ideals, and the methods of these two institutions are not altogether the same, though they stand in close relation. But the laws of teaching are the same, whether the school is on Sunday or on Monday; and the Sunday school teacher deals with the same minds as the secular teacher.

We welcome this book as a valuable contribution to the literature for Sunday school teachers. It has been prepared by a practical teacher, who, from experience, knows what Sunday school teachers need. Its lessons have been taught many times before they were gathered for publication, thus giving to the book a quality of practicality. This volume has not been evolved in the study of a theorist, but from the experience of a practical teacher.

Like other books of the Sunday School Normal Series, this book is not for reading, but for study. It is a book of outlines, not a series of essays. We commend it to the Sunday school workers of our land, feeling sure that a thorough knowledge of its pages will open to them the mind of their pupils and will make of teaching a new work.

JESSE L. HURLBUT.

CHAUTAUQUA, N. Y., August 1, 1900.

BIBLE SCHOOL PEDAGOGY.

LESSON I. HUMAN NATURE.

"There's as much human nature in some folks as there is in others, if not more."

I. **Defined.** Human nature is what a person is because of origin, birth, and disposition.

II. **Illustrated.** It is much easier to illustrate human nature than to define it. We all recognize human nature when we see its effects.

1. When our Master was on earth he took a little child and said, "Of such is the kingdom of heaven;" that is to say, the child exhibited those qualities of character which ought to distinguish those in the kingdom. But O! the exceptions.

(*a*) A gentleman once declared that his three-year-old grandchild had a worse temper than an old canal horse. That temper was the expression of human nature.

(*b*) There is a flaxen-haired, blue-eyed girl with delicately tinted countenance and regular features. How angelic she looks! But watch! listen! See that foot as it stamps the ground in anger. Hear that voice as it declares, "I won't." That is an expression of human nature.

2. There are your boys. Now one of them acts like a monkey. That is human nature. Another of them acts like a mule. That is human nature.

3. Did you ever know a Christian to insist on retaining a position or to follow a course of action that hindered the progress of the kingdom? Why did he do it? His human nature got the better of him.

III. **The greatest obstacle to Bible school work.** Could the workers of a given school have the opportunity of expressing what would be most helpful to the success of their school, and then could they have just what they desire, the school would not be a success, because their own expressions of human nature would stand in the way. My friend the superintendent, my friend the teacher, and my friend the pupil are so intensely human that they seriously interfere with the success of the school.

IV. **The obstacle least considered.** With the exception of the study of "child nature," which is but one phase of human nature, until recently very little attention was paid by Christian workers to this important study. Chicken nature, pig nature, cow nature, horse nature, yes, even berry

nature and apple nature, were all studied; but while there were many jokes about, and much expressed indignation against, the exhibition of human nature, its study was ignored.

V. **Why not studied.** There are many reasons for the avoidance of the study of human nature.

1. *We are all human.* At a Bible workers' institute where this subject was broached, and illustrations given, the conductor urged the workers to express themselves. All remained quiet. The leader asked, Why will you not discuss this matter? Is it not important? A worker replied, "Facts are stubborn things." True, but if we desire to be successful workers for the Master let us get at the facts, even when we are obliged to look at ourselves in a way that touches our self-esteem.

2. *We are foolishly kind.* We do not wish to hurt the feelings of others, so all criticisms of, and all discussions concerning, human nature are carried on where they do little or no good. Imagine a teachers' meeting discussing the foolish exhibitions of human nature on the part of the superintendent, and he pleasantly taking part in the proceedings. Why should he not, for Christ's sake?

3. *We are lacking in courage.* It is a courageous man who will deal with this subject either when he or some one else is the subject of the study.

VI. **Why it should be studied.**

1. *It is a most fascinating study.* The Greek philosophers said, "Know thyself." Long ago it was declared, "The proper study of mankind is man." No study will prove so interesting as the study of human nature, when carried on along the proper lines.

2. *It is a most profitable study.* A man's power for good increases in the ratio that he knows himself and knows others. The kingdom will be advanced as workers put into practice the results of their study of human nature. Jesus knew himself and others thoroughly. His followers should try to be like him in this as well as in other respects.

3. *It is a broadening study.* If a man who studies bugs receives breadth and culture in his study, how much more the one who studies God's greatest handiwork, man?

VII. **Result of study.**

1. A knowledge of self.
2. A knowledge of others.
3. More patience with self and more allowances made for others.
4. Less friction in the work of the kingdom.
5. A desire to have the divine nature supplant the human nature.

NOTE.—It is of supreme importance to consider how human nature may be controlled. The result of religion is not to reduce man to a machine,

but to have his powers so dominated that they shall be used for good and not for evil. In studying how this is to be accomplished a marked distinction must be made between the child with unformed character and the adult whose character has become fixed in varying degrees of rigidity.

For the child almost everything may be done by wise supervision.

A study of the child's human nature and a knowledge of the corrections to be applied to defects are what are most needed.

For the adult, however, hope is only had in the thought that the Holy Spirit alone can dominate the evil nature in one. It is only as the divine nature is allowed to come in and possess the person that the human nature in him will be so controlled that it shall cease to produce evil effects.

BLACKBOARD OUTLINE.

HUMAN NATURE.

I. Defined.
II. Illustrated.
III. The greatest obstacle to Bible school work.
IV. The obstacle least considered.
V. Why not studied.
VI. Why it should be studied.
VII. Results of study.

REVIEW QUESTIONS.

What is human nature?
Give the illustrations in the text.
Give other illustrations of human nature.
What is the greatest obstacle to successful Bible school work?
Why?
Why is not more attention paid to the study of human nature?
Why should human nature be studied?
Give five results of the study of human nature.
How may human nature be controlled?

LESSON II. HUMAN NATURE STUDIED.

I. **Where?** There are many persons who ought to be students of human nature who shrink from the study because they imagine that they must go somewhere and take an expensive course under some noted professor. This is a great mistake. The very best place for study is just where you are. Human nature ought to be studied:

1. In the home of the student.
2. On the street where he lives.
3. In the place where he works.

4. In the Bible school he attends.

5. In the community where he resides.

II. **When?** The answer to this question is very simple:

1. At any time.

2. At all times.

One night the writer, seated in an elevated railroad car, was thinking over the question, Where may persons study human nature? Opposite him sat a police officer in uniform, reading a newspaper. As the train stopped at a station the trainman called out the street number. The policeman sat still until the train started, then he jumped up, made a dash for the closed gate, and was very angry because the trainman would not allow him to open the gate and jump off the moving train. His language was more vigorous than elegant as he threatened "to get square" with the man who was doing his duty. There was an opportunity to study human nature: a man paid to protect life and to preserve order boiling over with rage because another would not allow him to risk his life and break a rule of the railroad company. Such opportunities for study are everywhere.

III. **How?**

1. Study human nature in yourself. There are many who, as it were, adjust a telescope to their eyes and discover a flaw or a defect in their neighbor, although he be a mile away. He who is to be helped in the study of human nature would better lay aside the telescope and, taking a mirror, look himself squarely in the face until he beholds what manner of man he is.

A threefold process of self-examination is suggested for those who really desire to know how human they are:

(*a*) Recall your actions and carefully consider the motives that underlie them. For example, a superintendent might ask himself concerning something that he had done in the Bible school: Was that done selfishly or for the glory of God? Was I actuated by human nature or by divine nature?

(*b*) Ask your friends to tell you of your mistakes. Perhaps nothing requires more grace than the ability to receive from those we love just criticism of our foibles and frailties.

(*c*) Look in the Bible as a mirror to see yourself as you really are. Coleridge declared, "The Bible finds me." There are many who have shut their Bibles on some such pretense as, Until I know who Cain's wife was I cannot believe that book, while the real reason for closing it is that the despised book gives such a true likeness of themselves that they cannot bear to look at the picture.

2. Study human nature in others. When you begin to know yourself,

then you are in a position to begin to understand others. Study those about you, not with the view of discovering flaws and imperfections and of finding fault, but for the purpose of helping them and making allowances for their frailties. Only he who understands human nature and makes allowance for it will be useful in the kingdom.

3. Read books and articles that have to do with the study of human nature. (For a few specimens see Bibliography.)

4. Attend institutes and other gatherings where the study is under discussion.

5. Be sensitive to the leadings of the Holy Ghost, who will guide you into the truth that will be helpful. (See Lesson XXIV.)

BLACKBOARD OUTLINE.

HUMAN NATURE STUDIED.

I. WHERE?
1. Home.
2. Street.
3. Place of work.
4. Bible school.
5. Community.

II. WHEN?
1. At any time.
2. At all times.

III. HOW?
1. Study yourself by
   (*a*) Self-examination.
   (*b*) Questioning friends.
   (*c*) Looking into the Bible.
2. Study others.
3. Read.
4. Attend institutes.
5. Let the Spirit lead.

REVIEW QUESTIONS.

Why do many neglect the study of human nature?
Name five places where human nature may be studied.
When may human nature be studied?
Illustrate this.
Name three ways in which human nature may be studied.
With whom are we to begin this study?
Name three ways in which we may gain a knowledge of self.
What should be our motive in studying human nature in others?

SUPPLEMENT TO LESSON II.

The Preacher Must Study Human Nature.

Dr. Berry, in a stirring sermon to the Warwickshire Congregational Union recently, made the wise remark that "the study of human charac-

ter was a necessary point of a preacher's life, and he could wish that the colleges paid more attention to this matter."

There is no doubt that there is much futile preaching for lack of adequate knowledge of human nature. It deals with truth in the abstract, and those who listen are not made to feel its grip on their practical lives. It is one thing to draw the bow at a venture; it is quite another to send the arrow into the air right over the heads of everybody.

Nothing stands out more prominently in the discourses of our Lord, and in the addresses and epistles of his apostles as recorded in the New Testament, than their close application to the actual lives of the people who listened. The suggestion, therefore, that the concrete study of character should have a more essential place in the training of ministerial students is one that merits sympathetic consideration from those who have influence on our college committees.—*London Christian.*

These words are as applicable to the teacher as to the preacher.

LESSON III. OUTLINE OF PSYCHOLOGY.

As a knowledge of psychology, which is the science of the mind, lies at the basis of all true study of human nature, and therefore of all good teaching, we urge Bible school teachers to memorize, as the basis for future study, an outline of that subject. The one we present here is a condensation of a chapter in Roark's *Psychology in Education*, where it is entitled:

A Classification of Mental Phenomena.

I. THE PHYSICAL BASIS: THE BRAIN AND NERVOUS SYSTEM.

While we cannot go into details of physiology, a knowledge of that subject is of the greatest importance to the teacher. "Mind as we know it rests upon a physical basis, which acts upon mind, and upon which mind acts." The Bible school teacher should remember that not only is "a sound mind in a sound body" greatly to be desired, but also that "your bodies are temples of the Holy Ghost."

II. THE PSYCHICAL ELEMENT: THE MIND.

A. Conditions of Effective Mental Activities.

I. **Consciousness.**
II. **Attention.** (See Lesson XXI.)
III. **Habit.** (See Lesson XXIII.)

B. FACULTIES (POWERS OR CAPACITIES) OF THE MIND.

I. The Intellect.

1. Presentative faculties; the physical senses and intuition.
2. Representative faculty; the memory.
3. Elaborative faculties; judgment and imagination.

II. The Sensibilities (Susceptibilities); Motives.

1. Emotions.
2. Affections.
3. Desires.

III. The Will.

C. OPERATIONS OF THE MIND.

I. Acquisition.

1. Perception through the senses.
2. Conception by the judgment.
3. Retention by the memory.

II. Assimilation.

1. Conception.
2. Reasoning, inductive or deductive.
3. Imagining or creating.
4. Willing.

III. Reproduction.

1. Creation.
2. Expressions in (*a*) Physical character.
   (*b*) Intellectual character.
   (*c*) Moral character.

BLACKBOARD OUTLINE.

MENTAL PHENOMENA.

I. PHYSICAL BASIS.

II. PSYCHICAL ELEMENT:

A. Con.	I. Con.	
	II. At.	
	III. Hab.	
B. Fac.	I. In.	1. Pre. 2. Rep. 3. Elab.
	II. Sens.	1. Em. 2. Af. 3. Des.
	III. Will.	
C. Op.	I. Acq.	1. Per. 2. Con. 3. Ret.
	II. Assim.	1. Con. 2. Reas. 3. Imag. 4. Will.
	III. Rep.	1. Cre. 2. Exp. in character.

REVIEW QUESTIONS.

What is psychology?
Why is a knowledge of psychology necessary for the teacher?
What are the conditions of effective mental activities?
Name the faculties of the mind.
Into what faculties may the intellect be divided?
Name the divisions of the sensibilities.
Name the three chief operations of the mind.
What is the process of acquisition?
What is the process of assimilation?
In what does reproduction find expression?

LESSON IV. OUTLINE OF PSYCHOLOGY.—(Continued.)

A. THE INTELLECT—the general power of the mind by which it gains and classifies knowledge—includes:

I. **Presentative Faculties.**

1. Objective; the physical senses:
   (*a*) Touch.
   (*b*) Muscular sense.
   (*c*) Temperature sense.
   (*d*) Sight.
   (*e*) Hearing.
   (*f*) Smell.
   (*g*) Taste.
2. Subjective; the intuition.

II. **Representative Faculty; The Memory.**

1. Kinds or forms:
   (*a*) Involuntary.
   (*b*) Voluntary.
   (*c*) Verbal.
   (*d*) Logical.
2. Functions:
   (*a*) To retain.
   (*b*) To recall.
   (*c*) To recognize.
3. Laws:
   (*a*) The law of use.
   (*b*) The law of interest.
   (*c*) The law of attention.

(*d*) The law of repetition.
(*e*) The law of association or relation, as of time, place, cause, effect, etc.

III. **Elaborative Faculties.**

1. Judgment:
   (*a*) Rational.
   (*b*) Reflective.
   (*c*) Relational.
2. Imagination; creative.

B. The Sensibilities—are mental states of pleasure and pain. They may be classified as:

I. **The Emotions.**

1. Physio-psychic:
   (*a*) Cheerfulness.
   (*b*) Melancholy.
   (*c*) Anxiety.
   (*d*) Indifference.
2. Intellectual:
   (*a*) Surprise.
   (*b*) Wonder.
   (*c*) Admiration.
   (*d*) Happiness.
   (*e*) Sorrow.
   (*f*) Hope.
   (*g*) Fear.
   (*h*) Feeling of shame.
   (*i*) Feeling of the ludicrous.
   (*j*) Feeling of the beautiful.
3. Moral:
   (*a*) Pity and sympathy.
   (*b*) Reverence.
   (*c*) Awe.
   (*a*) Conscience.

II. **The Affections.**

1. Benevolent, as love of family, of country, of mankind, of God.
2. Malevolent:
   (*a*) Anger.
   (*b*) Hate.
   (*c*) Envy.
   (*d*) Jealousy.

III. **The Desires.**

1. Physical, for food, water, air, rest, exercise, and sleep.
2. Intellectual:
   - (*a*) Curiosity.
   - (*b*) Self-love.
   - (*c*) Ambition.
   - (*a*) Imitativeness.
   - (*e*) The social instinct.
3. Moral, the desire for harmony with God.

C. THE WILL—the power to determine and execute.

BLACKBOARD OUTLINE.

FACULTIES OF THE MIND.

A. INTELLECT.			
	I. **Pres. Fac.**	1. Obj.	T., M. S., T. S., S., H., S., T.
		2. Sub.,	Int.
	II. **Rep. Fac.**	1. Kinds.	Inv., Vol., Ver., Log.
		2. Func.	Ret., Rec., Recog.
		3. Laws.	U., I., A., R., A.
	III. **Elab. Fac.**	1. Judg.	Rat., Ref., Rel.
		2. Imag.	
B. SENSIBILITIES.			
	I. **Emot.**	1. P-P.	C., M., A., I.
		2. Int.	S., W., A., H., S., H., F., S., L., B.
		3. Mor.	P., R., A., C.
	II. **Aff.**	1. Ben.	
		2. Mal.	A., H., E., J.
	III. **Des.**	1. Phy.	
		2. Int.	C., S., A., I., S.
		3. Mor.	
C. WILL.			

REVIEW QUESTIONS.

What is the intellect?
Name the faculties of the intellect.
Give the physical senses.
Name the kinds of memory.
Give the functions of the memory.
What are the laws of the memory?
What are the elaborative faculties?
What kinds of judgment are there?
Give the divisions of the sensibilities.
Name the physio-psychic emotions.
Name the intellectual emotions.
What two general classes of affections are there?
Name the intellectual desires.
What do you understand by the moral desire?
What is the will?

LESSON V. REVIEW.

It will be helpful for the pupil to review, as frequently as possible, all the lessons that have been studied. In addition to this general review, it will be of great advantage to have a special review at times. The Review Questions following each lesson are suggestive. To these others may be added, or for them others substituted by the teacher. For those who wish to go deeper into the various subjects than is possible in these outlines, books are recommended in the Bibliography. Some of the lessons have supplements, which may form the basis of class discussion.

The preceding lessons should form the subject of this first review. If, however, difficulty is experienced in memorizing Lessons III and IV, too much time should not be spent on them.

LESSON VI. CLASSIFICATION OF PUPILS.

NOTE.—Concerning one point there can be no differences of opinion as we study the matter of grading our pupils, namely, any divisional lines must be more or less arbitrary. One girl of thirteen is as well developed physically, mentally, or spiritually as another girl of sixteen. The city boy of twelve is far ahead of his country cousin in many respects, while in other regards the palm of superiority must be awarded to the country lad. Children of the same parents present widely varying characteristics. It is impossible to find a group of boys or of girls so evenly matched that they may be treated all alike. All this makes the task of classifying and grading a Bible school a most difficult one. Nevertheless some general principles may be laid down and followed to the advantage of all in the school.

As a basis for study the classification adopted by the Bible Normal College of Springfield, Mass., is here given with slight modification.

I. **Childhood,** age two to eight. This is subdivided into:

1. The kindergarten age, two (or three) to five.
2. The primary age, six to eight.

It is wrong to talk about the kindergarten of the Bible school. Wise primary workers are averse to turning any part of the Bible school into a kindergarten, because the thought of play should be kept for places other than God's house, and for times other than the Lord's Day. The little ones should be taught reverence very early in life. That kindergarten principles may be applied in the Bible school in the instruction of children under five years of age has been demonstrated by the best workers. Foolish and superficial teachers have done much harm here. The very

best teachers should be assigned to the little children of both the kindergarten and the primary age.

II. **Boyhood and girlhood,** age nine to twelve. Children of this age form the junior department of the Bible school. The distinction between them and the primary pupils is marked by the ability of the former to read. In our day schools, somewhere between eight and nine years of age, the children begin to read, and as their ability to do so opens up for them a new world, they should be separated from the younger children, and their ability to read made use of in teaching them.

So much attention has been paid to the primary that it is now in many respects the best department in most Bible schools. There the very best teaching is done. But a very sad thing frequently happens when pupils are promoted from this department. Boys and girls who have been instructed in a room where there are maps, pictures, symbols, a blackboard, etc., by a teacher who has made a study of the most improved methods, are frequently transferred into the main room, where none of these things are used, to be instructed by a young man or young woman who has been impressed into teaching with little or no preparation for their work.

What is the remedy? The formation of a junior class or a junior department of boys and girls from nine to twelve years old. They should be selected because of their ability to read, and much should be made of their reading. Boys and girls may be together in the same class, and they should have a teacher trained in primary methods, who will make the class not so totally unlike what the pupils have been accustomed to as to cause them to experience a shock at the change, and who will adapt his or her teaching to the developing intelligence and powers of the pupils. Next to the primary class the junior grade should have the very best teachers.

One way to help solve the problem of keeping the young men and young women in the Bible school is by paying more intelligent and prayerful attention to the pupils of the junior grade, especially when they approach the age of twelve. Many superintendents would be very much surprised if they really knew how many of their pupils drop out of school at about this age.

III. **Adolescence,** the period between childhood and manhood or womanhood. During this period mighty forces come into operation in the physical, intellectual, and spiritual nature of young persons. Hence it is a most important time from many standpoints. Much depends on the teacher's knowledge of those forces, and his wisdom in dealing with them. This age, which reaches from about twelve to about twenty-four, may be subdivided as follows:

1. Early adolescence, age twelve years to sixteen years.

2. Middle adolescence, age sixteen years to eighteen years.

3. Later adolescence, age eighteen years to twenty-four years.

In our study we designate those who are in the period of early adolescence as the intermediate boy and the intermediate girl, and consider those who are in the second and third periods as the young men and young women.

IV. **Maturity.** Under this heading we group all those above the age of adolescence, of whom there is an ever-increasing number in our Bible schools, and to whom a more intelligent attention is now being paid than ever before. We shall consider the pupils of this age in the lesson on adults.

BLACKBOARD OUTLINE.

CLASSIFICATION OF PUPILS.

NOTE DIFFICULTIES.

I. CHILDHOOD:
1. Kindergarten, Age 2–5.
2. Primary " 6–8.

II. BOYHOOD AND GIRLHOOD, 9–12.
The Junior Department.

III. ADOLESCENCE:
1. Early, 12–16.
The Intermediate Grade.
2. Middle, 16–18.
3. Later, 18–24.

IV. MATURITY.

REVIEW QUESTIONS.

Why is it so difficult to classify and to grade pupils?
What divisions have we adopted in our classification?
Give the ages of the pupils in each of these divisions.
What are the two subdivisions of childhood?
What is the kindergarten age?
What is the primary age?
Shall we have a kindergarten in the Bible school?
Give a reason for your answer.
What may the Bible school borrow from the kindergarten?
What kind of a teacher should be given to the little children?
What is the junior department?
Who should be put into this department?
What ability on the part of the pupil should be taken advantage of?
What kind of teachers should this department have?
What is one way to keep our young people in the Bible school?
What do you mean by adolescence?
Why is it an important period?
What are its subdivisions?
What are the ages of each division?
What is maturity?

The Bible School Grading and Supplemental Lessons.

(SUPPLEMENT TO LESSON VI.)

I.		II.			III.
1. Kindergarten 3-6	2. Primary 6-9	1. Junior 9-12	2. Intermediate 12-15	3. Senior 15-18	Adult 18-80
Stories in the Life of Christ.	The Story of Christ's Life.	The Ten Commandments [*in full*].	Twenty Selected Texts to be Memorized and Located.	Memorize 1 John 1. 5-9; 1 Cor. 13; Isa. 40. 25-31.	Studies in Old and New Testament History.
The Lord's Prayer.	The Twelve Apostles.	Review and Group the Books of the Bible.	The Apostles' Creed.		Outline Study of Church History.
The Shepherd Psalm.	The Beatitudes.	The First Psalm.	A Brief Outline of Old Testament History and Geography.	An Outline Study of the Life of Paul.	Outline of Christian Doctrine.
The Golden Rule (Luke 6. 31).	The Ten Commandments [*short form*].	Outline Map of Palestine.			Methods of Christian Work.
The Children's Invitation (Matt. 19. 14).	The Books of the Bible.	Hymns—"*Rock of Ages.*" "*All hail the power of Jesus' name.*"	Hymns—"*From Greenland's icy mountains.*" "*My faith looks up to Thee.*"	Hymns—"*Nearer, my God, to thee.*" "*The morning light is breaking.*"	The Origin and Growth of Christian Missions.
God's Gift (John 3. 16).	The One Hundredth Psalm.				
(?) Texts for the Fingers.					
Hymn—"*I think, when I read that sweet story of old.*"	Hymn—"*Jesus, Lover of my soul.*"				

ADOPTED BY THE ROCHESTER BIBLE SCHOOL ASSOCIATION, 1900.

LESSON VII. THE KINDERGARTEN AGE.

I. What precedes?

In many Bible schools the little one's relation to the school begins very soon after birth, when the infant is enrolled as a member of the school on the Cradle Roll. The value of this enrollment is threefold:

1. It shows the school's interest in the little one.

2. It secures the parents' interest in the school.

3. The child who is already an enrolled member of the school easily becomes an attending member as soon as age and circumstances permit.

II. What is it? From about three to six years.

How early would you admit the little ones into the Bible school? is a question frequently asked. Just as young as anyone will bring them and take care of them, is the answer often given. It suggests a very important point, namely, There must be order, even among the very little folks, or they will not derive any benefit by coming together. Hence, the age of a class of very young children will be determined by the number of persons who are willing to look after the pupils. But suppose no one can come with them? Then admit them when they are old enough to submit to the discipline necessary for the welfare of the class.

Better have no kindergarten class in the Bible school than to make it a mere playtime or a mere nursery to which tired mothers may bring or send their little ones. For the sake of what depends upon it, discipline should be maintained. "The aim in discipline is to make each child self-governing, and at the same time to teach him his responsibility toward, and dependence upon, the community of which he is a part."—*The Kindergarten in a Nutshell, by Nora Archibald Smith.*

A child who is too young to receive the benefits of such discipline should either be kept at home or should be accompanied by some one, who can take him from the room when his presence would interfere with the rights of the others.

III. Characteristics of.

There are many characteristics of the little ones that might be touched on here, but we will content ourselves with considering seven which should always be borne in mind when dealing with them.

1. *Ignorance.* The kindergartner is aware of this characteristic, and is spared many pangs and much wasted effort by taking nothing for granted. The teacher of children of the kindergarten age should not murmur at the ignorance of her pupils, but should rejoice in the opportunity she has of imparting the truth.

2. *Curiosity.* The child is known as an interrogation point. "For

the mother of a large-size interrogation point there is no retreat." While questions must be asked to learn the extent and correctness of the pupil's knowledge of the object of study, the very best teaching is done by the teacher who satisfies the child's curiosity. Dangerous as the procedure may seem to be, the little ones must have the privilege of asking questions.

3. *Restlessness.* When a young child remains quiet for a length of time we may be quite sure that there is something wrong. The healthy child will not continue long in one position, nor give attention for any length of time to one thing. The kindergarten has taught the Bible school two much-needed lessons, namely:

(*a*) There must be variety in presenting truths.

(*b*) The child must be allowed to do something.

4. *Imitativeness.* The teacher should take advantage of this characteristic to make use of the child's restlessness. If she stands before the class talking, she will soon have a body of inattentive little wrigglers who have no interest in what she is saying. If, on the contrary, she talks less and does things which her class can imitate her in doing, she and they will have a happy and profitable time. The child's imitation is largely due to its instinct of *sympathy*.

5. *Wonder.* The world is new to the child, and full of wonderful things. That picture of Jesus walking on the water—what a wonderful thing that is! What lessons concerning God's power and love may the little mind and heart receive from the teacher who has learned to make the proper use of her pupils' wonder!

6. *Fear.* Foolish and wicked parents make use of the fears of children to their lifelong hurt. The teacher who understands what a part this emotion plays in the life of the child can make most telling use of it by teaching the child what should be feared and what should not. Many a child, wrongly instructed, grows up to fear God, instead of fearing sin and its consequences.

7. *Love.* The child must love. The only question is, On what shall the little one's wealth of love be expended? The answer to this question will depend largely on the training of the child. Many persons do not love their God and their Saviour because they were not taught to love them in early life. Wise is the teacher who appreciates her privilege and accepts her opportunity by taking advantage of this characteristic of childhood.

BLACKBOARD OUTLINE.

THE KINDERGARTEN AGE.

I. WHAT PRECEDES?
   1. Cradle Roll.
   2. Its Value.

II. WHAT IS IT?

III. CHARACTERISTICS OF:
   1. Ignorance.
   2. Curiosity.
   3. Restlessness.
   4. Imitativeness.
   5. Wonder.
   6. Fear.
   7. Love.

REVIEW QUESTIONS.

What is the Cradle Roll?
State its threefold value.
At what age should pupils be admitted to the Bible school?
Why should order be maintained in the kindergarten class?
What is the aim of discipline?
Name seven characteristics of the kindergarten age.
Show how the teacher may take advantage of each of these characteristics.

LESSON VIII. THE PRIMARY AGE.

A. NOT CLEARLY DEFINED. For convenience of classification, we say that children from six to nine years of age are included in this division, but it must be borne in mind that some of the characteristics of the earlier age belong to this one, some are intensified, and some are modified. Some of the traits of adolescence begin to manifest themselves.

B. INDIVIDUALITY IN. More and more should the children of this age be individualized. No two are exactly alike at any time, but now they begin to manifest their individuality, therefore we cannot deal with them as a class. If we are to obtain the best results, each must be specialized. Hence, the individual must be studied. One result of this study will be the conviction that all have not the same traits, and that those who have characteristics in common exhibit them in varying degrees. However, to help us in our study, we may look at some of the more marked and common—

C. Characteristics of.

I. **Activity.** The restlessness of the earlier age now finds vent in doing something. "What was the text?" The little girl answered: "Children, obey your parents, and do it quick." The second clause was her own, and expressed her own activity. The alert teacher will take advantage of this characteristic of childhood in three ways:

1. Give the child something to do. Children who are classed as inattentive and disorderly, when compelled to sit still and listen to the effusions of a teacher, become interested and orderly when they have something to do. "Self-activity is the key principle."

2. Keep active yourself. The listless, inanimate teacher is responsible for the indifference of the little folks. The teacher who stands before the class full of life and activity has the attention of her class. Nowhere more than in the primary class room should Rom. 12. 1 be literally carried out.

3. Have endless variety in methods of presenting facts and truth. The same truth may be presented over and over again, but not often in the same way.

II. **Imagination.** Just as the little body is on the go, so the young mind runs, often into what seems to be riot. "Dr. Sully tells of a girl of four who imagined she was a thrush and, to her mother's horror, ate up a worm." Stevenson has shown us the child's power of imagining in

The Land of Counterpane.

And sometimes for an hour or so
I watched my leaden soldiers go,
With different uniforms and drills,
Among the bedclothes through the hills.

And sometimes sent my ships in fleets,
All up and down among the sheets,
Or brought my trees and houses out,
And planted cities all about.

Hints for the Teacher.

1. Cultivate your own imagination, or you will not be able to sympathize with and interest the children.

2. In teaching make frequent use of the child's imagination.

3. Learn to tell stories, biblical and others, that will appeal to the imagination of the children.

4. Use with discrimination the blackboard, pictures, objects, symbols, gestures, etc., which will stimulate the imagination and help the child *see* what you are trying to impress.

5. Hold up very high ideals of character before the children, and their

imagination will help them to understand and imitate them. "That image becomes most permanent which is most constantly kept before the mind."—*Roark.*

NOTE.—Do not accuse a child of lying until you are sure that you understand its reason for making a statement. A child imagines a thing, and then talks about it as if it were real. Show the child wherein it is wrong, but do not brand it as a liar.

III. **Affection.** This trait may be used as a mighty leverage for good. The teacher should:

1. Love her pupils. "I do not love children nor music," said a teacher. The reply was: "You have no right to be teacher of a primary class."

2. Get the pupils to love her. Formerly there were teachers who declared, "I do not encourage my pupils to love me because I want them to love God." Now the intelligent teacher says, "Through their love for me I will teach my pupils to love God."

3. Direct the love of the pupil so that it is centered on God and on "whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely" (Phil. 4. 8).

IV. **Sensitiveness.** Children are easily affected by outside influences. They will not speak their minds as will adults, but they will brood over a hurt or an injustice. The teacher's duty therefore is to—

1. Guard against hurting the child's feelings by word or action.

2. Keep an edge on the child's sensitiveness. As we grow older we are less and less sensitive to evil on the one hand, and on the other to the promptings of God's Spirit. Noble is the work of a teacher who helps the children to be so sensitive that they shudder at evil and yield to the leadings of the Spirit.

3. Surround the child by those influences which will help develop a strong character.

4. Set a good example. The child has high ideals. The teacher occupies a very exalted position in the child's mind. It is a great shock to the pupil to discover that the teacher does not measure up to the very highest ideals. Therefore, in regard to any action or line of conduct, two questions should be constantly in the teacher's mind:

(*a*) Is it right?

(*b*) What effect will it have on my pupils?

V. **Reverence.** It has been said, "The child is naturally religious." While this statement may be questioned, still it may be affirmed that the average child has faith in God, whom he recognizes in many so-called

natural phenomena, and has a fairly good appreciation of the difference between right and wrong. The teacher's duty is:

1. To encourage the child's faith in God, and always to endeavor to put it on a rational basis, so as to avoid those shocks in after life which are experienced by those who discover that their religion has been founded upon superstition.

2. By example and precept to deepen the child's reverence for holy things. God's name, God's day, God's house, and God's book should be so treated and spoken of by the teacher that naturally the child will grow up to reverence these things. Example and precept going hand in hand are mighty forces in the child's life.

BLACKBOARD OUTLINE.

THE PRIMARY AGE.

A. NOT CLEARLY DEFINED.
B. INDIVIDUALITY IN.
C. CHARACTERISTICS OF:
- I. **Activity.**
  Taken advantage of—
- II. **Imagination.**
  Hints.
- III. **Affection.**
  Teacher should—
- IV. **Sensitiveness.**
  Teacher should—
- V. **Reverence.**
  Teacher's duty.

REVIEW QUESTIONS.

Why is it difficult to clearly define the primary age?
Why cannot we deal with children as a class?
What will be a result of the study of individuals?
Give five marked characteristics of the primary age.
In what three ways may the teacher take advantage of the activity of the child?
Give five hints that will help the teacher to make use of the child's imagination.
Why should we be careful in accusing children of lying?
How should the teacher make use of the child's affection?
What is the teacher's duty in respect to the child's sensitiveness?
What two questions should the teacher ask concerning her conduct?
What is the teacher's duty in reference to the child's faith?
How may the teacher deepen the child's reverence?

SUPPLEMENT TO LESSON VIII.

How Rebuffs of Childhood Sting.

An elderly business man received a pretty hard "turn down" the other day in the office of a young financier of this city, to whom he had submitted a commercial proposition.

"You gave him rather a jolt," remarked a visitor, grimly, as the old gentleman departed.

"I know I did," replied the capitalist, "and really I shouldn't have done it. The scheme was not so bad, but—but—well, I just couldn't help it. I'll tell you why. When I was a boy that man used to be a visitor at our house. He was quite a friend of my father, and they had some dealings together, which, so far as I know, were very satisfactory. In fact, he is, without doubt, a thoroughly honorable and upright man. But one day —I will not forget it as long as I live—I was playing on the gallery when he came out in a tremendous hurry and started for the stairs. I had been blowing bubbles and some small pieces of wet soap had fallen on the floor. He stepped on one, slipped, and hurt his knee slightly on the banister. 'Don't you know any better than to leave soap lying around like that?' he exclaimed, roughly. I was so distressed that I could make no reply, and only stammered unintelligibly. 'You are a fool!' he said, and walked away. If he had stormed and blustered I would have forgotten the affair in ten seconds, but he spoke the words coldly and in a sneering tone that wounded me to the heart. It turned me sick with shame and humiliation, and while a thousand things of real importance have faded from my memory, that chance expression is as fresh and clear as if uttered this morning. I have had an aversion to the man ever since, and, foolish as it seems to say it, that is the real reason why I declined just now to entertain his proposition, which meant to him some thousands of dollars.

"If he knew the facts he would be amazed beyond expression. I tell you this story," added the financier, gravely, "because it seems to me to carry a small moral. I am convinced that nearly all of us underestimate the sensitiveness of children, the mysterious complexity of their minds. A careless word may cause them profound anguish. It may leave an indelible mark upon the character. We should be careful about such things."—*New Orleans Times-Democrat.*

LESSON IX. JUNIOR PUPILS.

The intelligent attention that has been paid to primary methods during the past few years, resulting in the better teaching of the little folks in consequence thereof, is now being imitated with reference to those pupils who ought by reason of age and intelligence to be promoted from the primary class.

I. **Age.** The junior grade includes pupils between the ages of nine and twelve. For them should be provided a class distinct from the primary. This class should have its own room and should be instructed according to junior methods. (See Lesson VI.)

II. **Differ from primary pupils in—**

1. *Age.* In a young child a year or two makes a marked difference. The teacher who has a class composed of children varying in age from five years to twelve years cannot teach them. It is not to be wondered at when she complains of unsuccessful efforts to interest her pupils.

2. *Capacity.* The young child's perceptive powers are active, and as he grows older his receptive powers develop and his memory is stronger. He can receive more readily and retain more easily than can his younger brother.

3. *Knowledge.* The pupil has been laying up stores of knowledge. His power to read has brought him much information. This puts him on a plane different from that occupied by the child of primary age.

4. *Thinking.* The very young child receives what is told it without question; the boy or girl of ten begins to think. Their questions are often the result of their attempts to form judgment.

5. *Planning.* The forces which afterward urge the adolescent to action are beginning to make themselves felt, and the child is looking forward to the future, and planning for himself long before those around him realize that he has any thoughts above his ordinary play.

6. *Sinning.* Just when the child becomes responsible for his wrongdoings is a mooted question. Whatever the answer may be, the fact is: Long before he is twelve years old he has either gone a considerable distance on the road which leads from righteousness, or he has fought his battles with evil and, by divine help, has come out victorious. The majority of our criminals are young persons in their twenties, but many of them were potentially lawbreakers before they had entered their teens.

III. **Acquaintance with.** The teacher who expects results from teaching the juniors must know more of them than what she sees in the class on Sunday. She should get acquainted with them in their—

1. Home life.
2. School life.
3. Street life.
4. Companionships.
5. Reading.

(See *Revised Normal Lessons*. Lesson XXXVIII.)

IV. **How treated.**

1. Remember their increasing age. Boys of ten do not want to be talked about, addressed, or prayed for as "little children."

2. Make allowances for differences in capacity. Give them such teaching as will call forth the very best that is in them.

3. Make use of the knowledge they have already acquired, and of their ability to read.

4. Help them in their thinking. Appeal more to their reason. Show them the "why" of what you wish learned or done.

5. Encourage them in their planning. Remember the great plans that you made when you were their age; how real these plans were to you, and how you felt when anyone laughed at them.

6. If your pupils are Christians help them in Christian living. Do not expect them to have had the same experience or to live on the same plane as the believer of sixty. There *are* child Christians. If they are not Christians point them to Jesus Christ, and have your own faith in him so strong and joyous that they will be attracted to him by your life. Somebody's life is more apt to lead a child to Christ than somebody's preaching.

V. **Influenced.** The wise teacher will strive not only to know the surroundings and habits of her pupils, and to utilize this knowledge in her teaching, but also to influence them for good. Ordinarily she cannot exert much influence on their home life or their school life, but she may exert great influence in other ways, such as by—

1. *Example.* How much this counts for, the ordinary teacher has yet to learn. While incalculable harm is done by the teacher who sets her pupils a bad example, it is equally true that much good is accomplished by the teacher who sets a good example.

2. *Companionship.* The teacher's efforts in this direction should be exerted along three lines:

(*a*) She should, so far as possible, be a companion to her pupils.

(*b*) She should endeavor to get her pupils into the proper companionship. If the members of the class are given something to do that will bring the class together during the week, it will help them to get acquainted with one another, and perhaps prevent them forming companionship that would counteract the teaching on Sunday.

(*c*) She should endeavor to get her pupils to form a close companionship with the Lord Jesus Christ. (How many teachers understand, and how many teach, the meaning of John 15. 1–8?)

3. *Reading.* Children of the junior age are, as a rule, very fond of reading. What should they read? is one question. What do they read? is another. The teacher may help to answer the second question by quietly and continuously putting into her pupils' hands those books which she thinks will be helpful and not harmful. When the shelves of the Bible school library have been exhausted she could form a class library, most of the cost of which may be paid by the pupils and their friends. When this has served its day it could be exchanged for a similar one which has served its purpose in another school.

BLACKBOARD OUTLINE.

JUNIOR PUPILS.

I. AGE.

II. DIFFER FROM PRIMARIES IN—
1. Age.
2. Capacity.
3. Knowledge.
4. Thinking.
5. Planning.
6. Sinning.

III. ACQUAINTANCE WITH—
Where formed?

IV. HOW TREATED.

V. INFLUENCED BY—
1. Example.
2. Companionship.
3. Reading.

REVIEW QUESTIONS.

What is the age for the junior grade?

Wherein do juniors differ from primary pupils?

What criticism would you pass on a class composed of pupils varying in age from five to twelve years?

At what age do persons begin to sin?

In what ways should a teacher endeavor to get acquainted with her pupils?

How should a teacher treat juniors?

How should she influence them?

How may the teacher influence the pupil through companionship?

How through reading?

SUPPLEMENT TO LESSON IX.

Pestalozzi's Principles.

1. Activity is a law of childhood. Accustom the child to do. Educate the hand.

2. Cultivate the faculties in their order.

3. Begin with the senses, and never tell the child what he can discover for himself.

4. Reduce every subject to its elements. One difficulty at a time is enough for a child.

5. Proceed step by step. Be thorough. The measure of information is not what the teacher can give, but what the child can receive.

6. Let every lesson have a point, either immediate or remote.

7. Develop the idea, then give the term. Cultivate language.

8. Proceed from the known to the unknown. From the particular to the general. From the concrete to the abstract. From the simple to the more difficult.

9. First synthesis, then analysis. Not the order of subjects, but the order of nature.

LESSON X. STUDY OF CHILD NATURE.

I. **Importance of.** So much has been said and written on this subject, and so many *dilettanti* have taken it up as a fad that many practical persons have revolted against the phrase and against that for which it stands. Many Bible school teachers, who really desire to do good work, declare: "We have neither time nor ability to engage in the study of child nature." Just a word to such. Remember that chicken nature and pig nature and cow nature and horse nature and sheep nature have been systematically and intelligently studied for years. Why? In order to help the highest possible development of these various classes of animals. Shall we who are dealing with the greatest of God's creatures—little children—refuse to study them, if by so doing we may be the means of helping them to live better here, and preparing them for the life hereafter?

II. **Time for.**

1. The study of the child by parents must begin at the child's birth.

2. The study of the pupil by the teacher should begin as soon as the child enters the class.

III. **Places for.** In as many different places and under as many different circumstances as possible should the child be studied. (See Lesson II. Human Nature Studied.) Emphasis should be put on the fact that one

need not turn away from one's everyday duties to intelligently study the child.

IV. **Method of.** A fivefold method of study is suggested:

1. Study, as far as possible, each pupil individually.

2. Talk with those who have much to do with children, in order to learn the traits of the latter, exhibited under circumstances different from those in which you are accustomed to see them.

3 Attend, if possible, meetings where the results of child study are considered; such as,

(*a*) Meetings of Primary Union.

(*b*) Bible School Workers' Institutes.

(*c*) Meetings of secular school teachers for the discussion of child nature.

4. Read the results of child study as published in books and periodicals. (For list see Bibliography.)

5. Recall, as far as possible, your own childhood. What you were as a child some of your pupils are now. Some of them are rethinking your thoughts, laying over again your plans, and preparing for your life. Most teachers forget their own childhood, and expect their pupils to live on the plane of the adult.

V. **Results of.** Among others are the following:

1. An appreciation of the differences in children.

2. An understanding of the difference between childhood and maturity.

3. A realization of the needs of children.

4. A conviction that a truth cannot be taught in the same way to all children.

5. Teaching in accordance with the requirements of the child's nature.

BLACKBOARD OUTLINE.

STUDY OF CHILD NATURE.

I. IMPORTANCE OF.

II. TIME FOR:
   1. By parents.
   2. By teachers.

III. PLACES FOR.

IV. METHOD OF:
   1. Study.
   2. Talk.
   3. Attend.
   4. Read.
   5. Recall.

V. RESULTS OF.

REVIEW QUESTIONS.

Why do not more persons engage in the study of child nature?
Why should child nature be studied?
When should the parents begin the study of child nature?
When should the teacher begin this study?
Name some places where child nature may be studied.
Give a fivefold method of study.
Name five books that will be helpful in this study.
What do most teachers forget in dealing with the child?
Name five results of the study of child nature.

LESSON XI. REVIEW.

1. Review Lessons VI to X.
2. Review Lesson V.
3. Review results of reading on themes suggested by supplements.
4. Have a written examination on what has been studied.

LESSON XII. EARLY ADOLESCENCE.

I. **Period of.** All our age divisions must be more or less arbitrary, adopted more for convenience' sake than on the score of exactness. Roughly speaking, from twelve to sixteen is the period of early adolescence. It must be noted, however, that in females this stage of development begins about a year earlier than in males.

II. **Notes concerning.**

1. This is the time of a physiological second birth, and ought to be the time of the spiritual second birth. While statistics show that the largest number of conversions are about the sixteenth year, the fact is, probably, that those who professed conversion at that age had really decided for Christ and righteousness much earlier.

2. The physical changes of this development frequently affect the disposition and influence the actions. Hence, love and patience should be the guiding principles of teachers in dealing with their pupils.

III. **Traits of.**

1. *Self-consciousness.* The freedom and unconsciousness of childhood are lost, and the young person begins to feel that he is somebody, and, in his own estimation, a most important somebody he is. "A very familiar illustration is found in the feeling of young people that they are the cynosure of all critical eyes when on the street, in a railway car, or in any

congregation of their fellows."—*Roark.* This self-consciousness exhibits itself in opposite extremes.

(*a*) Sometimes there is a morbid sensitiveness, exhibiting itself in shyness, bashfulness, diffidence, and timidity, which lead to an absolute refusal to do things in public. Every superintendent knows how difficult it is to get boys and girls of this age to take part in any exercise that will bring them into public notice, whereas the younger children are always ready to respond to invitations to appear before their elders.

(*b*) On the other hand, there is often "an exaggerated self-conceit," which manifests itself in rebellion against authority, in independence, in stubbornness, in willfulness, in a spirit of leadership, and in a foolish insistence on others recognizing the so-called rights of the person who is suffering from this self-conceit. The well-known saying, "A boy of fourteen knows more than his grandfather," is an illustration of this phase of development. Young people have a very high regard for their own abilities and accomplishments.

(*c*) In some persons these extremes alternate. That is what makes the youth such a puzzle to teachers and friends. To-day he is retiring and gentle; to-morrow, without any apparent reason, he is brazen and aggressive.

2. *Beginnings of motives.* Various psychologists have called this age "the period of beginnings." Now the young people begin to be actuated by—

(*a*) Ambition. The ambition may not be a very lofty one, viewed from the standpoint of the adult, but to the boy or girl it is a very real one.

(*b*) Philanthropy. "Egoism now begins to give way to altruism." That is, there is less selfish thought of self, and more desire to do for others. Hence, in the youth, in spite of traits that are almost incomprehensible, there is frequently manifested a spirit of self-sacrifice that is marvelous. This may seem to contradict some things already said, but remember that the adolescent is a bundle of contradictions. "A boy's will is the wind's will."

(*c*) Pride. This has its good and evil sides. In some cases it leads to an aversion of what is low and mean, and thus assists in the development of a good character. In other cases it prompts to actions which result in degradation.

(*d*) Courage. Many youths of fourteen have the courage of their convictions more than adults of forty. History furnishes many examples of the exhibition of courage on the part of the young.

3. *Emotions.*

(*a*) Longings. There is at this period a longing for sympathy, which is

so concealed and sometimes so covered over by some repulsive trait that that which is longed for is the last thing that teachers and friends imagine is desired. There are also longings for higher things. Many a boy and girl knows the truth of Longfellow's words:

> I see, but cannot reach the height
> That lies forever in the light.

(*b*) Admiration. There is often an unexpressed but very deep admiration for the true and the beautiful. This is the age of high ideals.

(*c*) Feeling of shame. Under an assumed stubbornness or indifference there are frequently feelings of shame for past actions and of sorrow for sin. This may be resistance of the Spirit or resistance of the better self.

4. *Doubt.* Benjamin Franklin doubted everything at fifteen. A shrewd teacher once said, "I would not give sixpence for a man who had not knocked his head against doubt before he was eighteen."

> Who never doubted, never half believed;
> Where doubt, there truth is—'tis her shadow.
> —*Bailey.*

5. *Dreams.* This is the time for building castles in the air. The boy pictures himself as a millionaire, a great statesman, a victorious general, or a successful author. The girl is the wife of a rich, loving husband, the head of a beautiful home, the society leader, or the brilliant professional woman. Said a girl of fifteen, "I like to go off by myself, and, as I take a long walk, imagine that I am some great person."

> Standing with reluctant feet
> Where the brook and river meet,
> Womanhood and childhood fleet!
> * * * * *
> Hearest thou voices on the shore,
> That our ears perceive no more,
> Deafened by the cataract's roar?
> —*Longfellow.*

> The gleams and glooms that dart
> Across the schoolboy's brain;
> The song and silence in the heart,
> That in part are prophecies, and in part
> Are longings wild and vain.
> —*Longfellow.*

6. *Love.* Frequently the love of the adolescent is expended on some imaginary person. Sometimes it is a real hero or the hero of a story on whom the love is lavished. The maiden pines over an imaginary lover, while her brother falls in love with his school-teacher.

7. *Atavism.* "Recurrence, or tendency to recur, to an ancestral type,

peculiarity, or disease, after its disappearance for one or more generations." —*Standard Dictionary*. "Frank resembles no one in either my family or in that of his father," was the oft-repeated declaration of the puzzled mother. The probability is that she did not go back far enough to understand why Frank exhibited such peculiarities.

Physical, mental, or moral characteristics frequently skip a generation or two, to reappear unexpectedly.

BLACKBOARD OUTLINE.

EARLY ADOLESCENCE.

I. PERIOD OF.

II. NOTES CONCERNING.

III. TRAITS OF:

1. Self-consciousness.
2. Beginnings of motives:
   - (*a*) Ambition.
   - (*b*) Philanthropy.
   - (*c*) Pride.
   - (*d*) Courage.
3. Emotions:
   - (*a*) Longings.
   - (*b*) Admiration.
   - (*c*) Shame.
4. Doubt.
5. Dreams.
6. Love.
7. Atavism.

REVIEW QUESTIONS.

What is the meaning of the term adolescence?
What is the time of early adolescence?
At about what age are the majority of persons converted?
What effects have the physical changes of this period?
Name seven traits of early adolescence.
Give an illustration of self-consciousness.
Name two general ways in which self-consciousness manifests itself in the adolescent.
What makes the youth such a puzzle to his teacher?
What motives begin to assert themselves in early adolescence?
What emotions are frequently hidden under a mask?
What is the value of doubt?
What is atavism?

LESSON XIII. TEACHERS OF ADOLESCENTS.

Because of the difficulties attending the attempt to teach the boy or the girl from twelve to sixteen years of age, most teachers shrink from the task or take it up as a hard duty. To realize what a privilege it is to have the opportunity of influencing these young people for time and eternity, just consider the good that comes:

1. To the teacher.
2. To the pupil.
3. To the kingdom.

To make the most of this privilege the teacher should:

I. **Study self.** Perhaps you are not the proper teacher for the class. Boys of the early adolescent period should have for their teacher a manly young man or an athletic young woman, who can sympathize with more phases of their life than those which are supposed to be exhibited in the Bible school. The girls of this age should have a woman of maturity of thought and force of character, who at the same time is gentle and loving enough to mother her pupils. The two sexes, at this age, should never be in the same class. When the proper teacher for the class is selected that one must continually study himself or herself in order to be sure that they are doing the very best for the pupils.

II. **Study pupils.** Dr. Burnham says, "Just as a study of the psychology of childhood is an indispensable part of the preparation of every teacher in the lower grades, so a study of adolescence should form a part of the education of every teacher in the higher institutions." We hear and read much about the study of "child nature," which term is ordinarily applied to little children. We ought not to hear less on this subject, but we do need to hear more about the study of the nature of boys and girls in the intermediate department. Dr. G. Stanley Hall says, "Probably the most important changes for the educator to study are those which begin between the ages of twelve and sixteen, and are completed only some years later, when the young adolescent receives from nature a new capital of energy and altruistic life."

III. **Prepare each lesson.** Only the teacher who is master of the situation can expect to interest and to instruct the class. One who is not a master of oneself and of the lesson cannot be master of the situation. Hence, each lesson must be prepared, not only with a view to the particular truth to be taught, but also with the ever-recurring question: How am I to teach this lesson so that my pupils will be benefited for time and for eternity? Teacher, do not be discouraged if you do not always have the results you expect. (See Supplement to Lesson XVI.)

IV. **Make allowances for the pupils.** Whenever anything occurs in class to disturb you, instead of at once blaming the offenders, and thus losing your hold upon them, see if you cannot find in some of the traits mentioned in the preceding lesson a reason for, or at least an excuse for, their conduct.

1. Self-consciousness on the part of the pupil accounts for many things that are otherwise inexplicable. A thirteen-year-old boy rang the bell on the superintendent's desk and caused the cessation of lesson study ten minutes before the time. Had he been charged with having rung the bell purposely, he would have become defiant, and, because of his pride, which kept him from making an explanation, would have been rated as "a bad boy." The truth was: He had been called up by the superintendent, who wished to talk about promoting him, because he was doing better than the other boys in his class. As he stood before the desk, imagining that the eyes of the school were upon him, his self-consciousness asserted itself, he became nervous, and thoughtlessly touched the bell.

2. The strivings toward better things and the longings after the ideal should be watched for and encouraged by the teacher. "In early adolescence there needs to be something heroic or self-sacrificing in the ideal."

3. The pupil's doubt should never be laughed at nor regarded as of little consequence. Blessed is the teacher whose walk with God is so close that he can help a boy who begins to doubt. "The presence of some doubt is a sign of mental health. . . . The best remedy for doubt of any kind, religious or other, is, of course, more knowledge."—*Roark.* Personal testimony as to the reality of spiritual things and more information are the tonics that this phase of spiritual development requires.

4. The remedy for the daydreams is frequently found in giving the young folks something definite to do. "The pedagogy of adolescence may be summed up in one sentence, Inspire enthusiastic activity."

V. Take advantage of.

1. Love. By getting the pupil to love Jesus. The love, natural during this period, will center itself on somebody or something. Now is the teacher's golden opportunity to get the pupil to love the Saviour. If Jesus is held up in his beauty and purity, he will answer the longings of the young and fulfill their ideals.

2. Atavism. By helping to form the pupil's character. The tendency to recur to ancestral type may be taken advantage of in two ways:

(*a*) The tendency to evil may be counteracted by judicious treatment.

(*b*) The tendency to good may be encouraged and fostered by loving suggestions and persistent training. The teacher may help the adolescent to obey the apostolic injunction: "Work out your own salvation with fear and trembling" (Phil. 2. 12).

BLACKBOARD OUTLINE.

TEACHERS OF ADOLESCENTS

Should

I. STUDY SELF.
II. STUDY PUPILS.
III. PREPARE LESSONS.
IV. MAKE ALLOWANCES FOR:
1. Self-consciousness.
2. Longings.
3. Doubts.
4. Dreams.
V. TAKE ADVANTAGE OF:
1. Love.
2. Atavism.

REVIEW QUESTIONS.

Why should teachers of adolescents consider their work a privilege?
Name five things that these teachers should do.
Why should the teacher study self?
What kinds of teachers should be given to adolescents?
Why should the young people be studied by the teacher?
Why should the teacher carefully prepare each lesson?
For what should the teachers of adolescents make allowance?
Show why the self-consciousness of the pupil should be considered.
How should the teacher deal with the doubt of the pupil?
What is the remedy for daydreaming?
How should the teacher take advantage of the pupil's love?
How take advantage of atavism?

SUPPLEMENT TO LESSON XIII.

COEDUCATION.

We hear the question reiterated, as to why coeducation is not carried through all the grades of the Sunday school, instead of through only the primary and adult classes; and the question is urged as one worth thinking about. Passing over reasons which no doubt the expert psychologist would cite, there occur to us practical reasons why boys and girls—or, for that matter, persons from twelve to twenty-five or thirty years of age—should be in separate classes, and can be better taught and influenced by the Sunday school teacher.

In the first place, many teachers are adapted to the teaching of one class or the other, but not both classes. Boys and young men have temptations not common to girls or young women, and a faithful teacher can influence them by a teaching and counsel that could not be given in a mixed class.

Boy life is quite different from girl life. A teacher's choice of a point of contact, as well as of illustrations for teaching each lesson, will be very different for boys from those chosen for girls. It is particularly difficult to teach a mixed class of boys and girls of the ages when their attraction for each other affects their attention to other things. Nor can a teacher, as a rule, be a natural social leader of both boys and girls, for here the law of adaptation is operative. Then, boys' clubs, girls' guilds, and so on, are more effective for good where they are made up of a particular class or certain classes. Again, there is the *esprit de corps*, the class spirit, possible in a class of either boys or girls, which is not possible to the same extent in a mixed class. Class organization for cooperation with the teacher is more feasible and practical in a separate than a mixed class.

None of the things we have mentioned apply to little children, nor to those of mature years. In teaching the children we do not enter into these things, and in the adult classes we are beyond the period of ever-present consciousness of the relations between men and women, and enjoy a consequent freedom of speech.—*The International Evangel.*

LESSON XIV. THE BAD BOY.

NOTE.—The psychologists are by no means agreed in their estimate of, and declarations concerning, the so-called "bad boy." On one extreme are those who declare that there is a time in the development of the boy when his conscience lies dormant. The illustrations that they give to prove their statement certainly indicate that the boy's conscience has little or no effect on his actions. At the other extreme are those who affirm positively, There is no such being as a "bad boy." Some attribute the boy's apparent badness to mistakes by those who trained him in his early days, to his surroundings, or to a lack of understanding of him on the part of those who now have to do with his training. Wherever the truth may lie, we may be better able to deal with him after considering some—

I. **Facts about the boy.**

1. *All boys are not bad.* Grave errors have been committed by teachers in talking about "my bad boys." The easiest way for a superintendent to lose control of his boys is by talking about them, or talking to them, as if he considered them to be bad.

2. *No boy is all bad.* The blind poet has most exquisitely sung:

> Down in the human heart, crushed by the tempter,
> Feelings lie buried that grace can restore;
> Touched by a loving heart, wakened by kindness,
> Chords that were broken will vibrate once more.

If this is true concerning the adult with his conscience seared by sin, how much more true is it concerning the boy who has not yet plunged into the depths of iniquity?

3. *No boy is bad all the time.*

4. *There are degrees of badness.* Sometimes a boy is thoughtless, sometimes he is mischievous, sometimes he is deliberately wicked. The teacher should discriminate when dealing with her boy; so also with the class. The less guilty should not be treated the same as those who really do wickedly. Frequently the real culprit escapes, while his innocent companions get all the blame.

5. *The bad boy in my class is much like other bad boys.* Much will be gained when the teacher realizes this. Many in wishing for, and talking about, a change of class have wasted valuable time that might have been devoted to a study of how to make the most of the boys that seemed so unendurable.

6. *The bad boy does not always make the best man.* That he does is a fallacy that is gaining ground to the detriment of the good boy. (See Supplement to this lesson.)

II. **The parents' duty.** There are two main reasons why Bible school teachers have so much trouble with their boys:

1. Frequently the parents do not do their duty to the boy when he is young. My boy across the way is about six years old. When he is dressed in his best clothes he is always angelic in his appearance, yet he is a pugilist, a liar, and a thief. Abnormal, some one says. Granted, but what a difficult time his Sunday school teacher will have with him if his parents permit him to go on in his evil ways!

2. Parents do not always cooperate with the teacher. It has been said that some parents, instead of showing their appreciation of what the Bible school teacher is doing for their boy, find fault with him in the presence of the boy, who readily takes the cue and treats the teacher contemptuously. How foolish are such parents! How wise and helpful are they who appreciate the work of the teacher, and cooperate with him for the sake of the boy!

III. **The teacher's attitude** toward the boy should be that of a—

1. *Sympathizer with.* Sympathy should be manifested in that kind of love which makes the teacher helpful to the boy who hates sentimentality and all outward demonstrations of affection.

2. *Student of.* Frequently the cause of the boy's badness may be removed when the teacher knows what it is. Only patient, loving study will reveal it.

3. *Suppliant for.* Some boys, who do not pray much for themselves,

are deeply touched at the knowledge of the fact that their teacher is praying for them.

4. *Standard for.* No teacher ought to expect the boy to be what he is not willing to be himself. The boy despises the teacher who does not live up to what he teaches. The one who maintains a high standard of living influences the boy, who almost unconsciously makes comparisons and measures many things by the standard set by the teacher.

IV. **The boy who insists on having his own way** should be dealt with—

1. *Fearlessly.* The bad boy is generally a braggart. He is given to braggadocio. He has, perhaps, bullied his parents and others, and would like to be master in the Bible school. If he has the least suspicion that his teacher and the officers fear him he will take advantage of that fear. Hence, in dealing with him, one must be absolutely fearless in order to bring him to terms.

2. *Firmly.* The boy is quick to notice any sign of weakness or of yielding, and to take advantage of it. Hence, those in authority should very carefully consider the position they expect to take, and then adhere to it firmly, whether he bluster or blubber.

3. *Fairly.* A great evil in Bible school work is indiscriminate blaming. A boy acts disorderly; teacher blames the class; result, the whole class resents the injustice. Superintendent blames the boys for something of which only a few are guilty; result, the good boys make up their minds that it is no use trying to behave. Better take no notice of a dozen breaches of discipline, in order to be perfectly sure of the offenders, than to make one mistake in blaming an innocent boy.

4. *For eternity.* The thought that they are dealing with immortal souls, and that the results of their efforts will reach into eternity, ought to make officers and teachers very patient and prayerful in bearing with the bad boy, who needs so much the instructions given in the Bible school. For Christ's sake they should endure many things.

BLACKBOARD OUTLINE.

THE BAD BOY.

Note: Opinions concerning.

I. FACTS ABOUT:

1. All boys not bad.
2. None all bad.
3. None always bad.
4. Degrees of badness.
5. My boy like others.
6. Bad boy not best man.

II. PARENTS' DUTY:

1. When the boy is young.
2. Cooperation with teacher.

III. TEACHER'S ATTITUDE:

S ympathizer with.
tudent of.
uppliant for.
tandard for.

IV. HOW DEALT WITH:

F earlessly.
irmly.
airly.
or eternity.

REVIEW QUESTIONS.

What are some of the different opinions expressed concerning the bad boy?
Give six facts about the bad boy.
Why should a teacher not talk about "my bad boys?"
Give an illustration to show that no boy is bad all the time.
Is all badness of the same degree?
Illustrate your answer.
Why will not a change of class solve the bad boy problem?
What kind of boys make the best men?
State two duties of parents in reference to the bad boy problem.
What should be the teacher's attitude toward the bad boy?
How shall we deal with the boy who insists on having his own way?

SUPPLEMENT TO LESSON XIV.

THE STUDENTS WHO WIN THE PRIZES.

BY WILLIAM H. HAMBY.

Frequently I am asked, "Are not your brightest students the most mischievous, noisy ones in school?" Invariably I answer, "No." How this

notion ever got into the heads of people I do not know, yet it is there. Many people still believe that the good students are the dull ones, and the bright pupils always unruly and mischievous.

This is just as false as that other popular error which people used to cherish about the bright young men being the ones to sow wild oats. There are noisy, unruly boys and girls who are bright students, also there are some very good pupils who are very dull, but this is far from the general rule. I have taken considerable interest in this question, and have requested other teachers to make lists of five or ten of the brightest pupils they know, then asked them, "How is this one's deportment? and this one's? and this?" Almost invariably the reply is, "Excellent," or "Good." The information thus gained, together with my own experience, bears me out in saying that eight out of every ten pupils who become proficient scholars have an excellent record for good deportment.

Recalling the names of the five most brilliant students whom I have instructed during the past ten years, I remember that four of them usually had perfect deportment, and the fifth rarely fell below ninety-eight. By a little observation one can readily see that in the schoolroom, as out in life, those who win the prizes are generally the quiet, diligent ones, who do their work with patience and in order.— *Young People's Weekly.*

LESSON XV. REVIEW.

1. Review Lessons XII, XIII, and XIV.
2. Discuss Supplement to Lessons XIII and XIV.
3. Discuss results of reading on Adolescence.

LESSON XVI. MIDDLE ADOLESCENCE.

I. **Age.** Generally speaking, from sixteen to eighteen. Here, again, females arrive at this stage of development about two years earlier than males.

II. **Characteristics.** These are much the same as in early adolescence, but in some they become intensified, while in others they are modified. The teacher should have a special regard to the following:

1. *Daydreams.* These are especially indulged in from seventeen to nineteen years of age.

2. *Hopes.* These are very strong at this period.

3. *Ideas.* Not only has the adolescent high ideals, but also great ideas of what he is going to do in the future. It is said that Peter Cooper's

desire to build a place where poor boys and girls could be educated free was very strong when he was eighteen years of age.

4. *Enthusiasm.*

5. *Impulses.* Social and ethical impulses become dominant. At the same time the adolescent is such a creature of impulses that he is liable to drift in any direction.

6. *Passions.* These are strong and subject the young person to great temptations.

III. **Classes for.**

1. The sexes should be separated.

2. Although there is a decided inclination toward persons of the opposite sex at this time, the inclination hinders rather than helps the real work of the Bible class.

IV. **Teachers.**

1. *Age.* A person of maturity of thought and force of character, but not so old as to have forgotten his or her own youth, should be selected for the pupils we are now considering.

2. *Sex.* The teacher should be of the opposite sex to the pupils of this age.

3. *Faith.* Unless the teacher has faith not only in God's power, but in the latent possibilities in her pupils, they will give up.

4. *Tact.* This should be displayed not only in the recognition of the difference in individuals, but also in the methods employed in teaching and in dealing with these individuals.

5. *Resources.* (See 1 Cor. 9. 19–22 and 10. 33.)

6. *Patience.* After the teacher has done all, he has need of patience with the pupils, for some of these will tax it severely.

V. **Home study.** There is a continuous cry from workers that it is impossible to get the pupils to study at home. Pupils of this age will study, but their work must be planned for them by the teacher, and outlined for them. The difficulty will not be in starting the pupils to study, but in keeping them at it. Here the tact and resources of the teacher will be constantly tested. Two lines of study are suggested:

1. *Original investigation.* Give the pupil something to look up in connection with the different assigned themes.

2. *Literary study of the Bible.* This has been sadly neglected, and should be begun at this period.

NOTE.—Above all things, the teacher should strive to keep away from the pupils of this age impure literature.

VI. **Recitations.** The teacher of classes of this age should be a—

1. *Questioner.* How many teachers fail in the power of drawing their pupils out? The trouble is frequently with the teacher.

"A mere catechetical mode of teaching the lesson—the teacher asking the questions, and the scholars giving the answers, found on the lesson leaf or in the *Quarterly*—becomes extremely tiresome and uninteresting to lively and inquiring young people. A free, open, original, lively way of questioning about and illustrating and discussing the lesson is very apt to keep up an interest in Bible study among the majority of young people; but a funereal, slow, routine, uniform manner of teaching is unfailingly a most excellent way to drive them from the Sunday school."—*Rev. A. A. Pfanstichl.*

2. *Fellow-student.* It has been found that where the teacher proposes to the class that they pursue a certain line of investigation, and throws himself heart and soul into this investigation along with the pupils, the interest of the class is excited and much good accomplished.

VII. **Confession.** This is the age when young people should confess Christ as their Saviour. Hence, the teacher should bend his energies toward drawing the pupil into vital union with Christ, and into the recognition of the fact that it is a manly or womanly thing to confess that Saviour as Lord and Master.

VIII. **Work.** This is the age when habits are being permanently formed. Hence, it is the time to implant in the pupils' minds and hearts a realization of the joy and responsibilities of Christian life. As we learn best by doing, this is the time to set the young person to work. In the Epworth League, the Christian Endeavor Society, or in some other religious organization the adolescent should find not only companionship, but also an outlet for all the higher feelings and energies.

BLACKBOARD OUTLINE.

MIDDLE ADOLESCENCE.

I. AGE.

II. CHARACTERISTICS:
1. Daydreams.
2. Hopes.
3. Ideas.
4. Enthusiasm.
5. Impulses.
6. Passions.

III. CLASSES FOR.

IV. TEACHERS:
1. Age.
2. Sex.
3. Faith.
4. Tact.
5. Resources.
6. Patience.

V. HOME STUDY.

VI. RECITATIONS.

VII. CONFESSION.

VIII. WORK.

REVIEW QUESTIONS.

What is the middle adolescent age?
Name six of its characteristics.
Why should the sexes of this age be separated in classes?
What kind of a teacher should be given to a class of this age?
How may such pupils be led to study at home?
What should the teacher be during recitations?
Toward what should the teacher especially bend his or her energies?
Why should Christian work be given to the pupils of this age?

SUPPLEMENT TO LESSON XVI.

A Study in Middle Adolescence.

"I have really reached the end of my resources with Jennie. I know it is an old story with you, but the older she grows the meaner are her actions. She seems to have become a concentrated essence of pettiness and spite. How she manages to think of the hateful words that she utters and the ignoble acts that she performs is more than I can understand. Her inventive genius approaches the diabolical. The looks she gives me at times seem to be Satanic. I do not suppose that you can help me, but I really want to know what to do."

So spoke godly Mrs. Gray to her pastor concerning a girl of fifteen who was a member of her Bible school class. Three years before this Jennie had accepted Christ as her Saviour, and some time afterward, at the age of thirteen, had united with the church. For a time she had seemed to develop rapidly and sweetly in the Christian life, and then came a change; it manifested itself in a seeming delight on Jennie's part to make herself as disagreeable as possible. Mrs. Gray had for some months been the especial object of her spite, and now, as she had frequently done before, she had gone to her pastor about this pupil whom she loved, for whom she prayed, but whose conduct in the class was becoming unbearable.

The pastor spoke: "I remember the time when Jennie used to write to me the most beautiful Christian letters, in which she told me of her longings to do as Jesus would have her to do, and in which she signed herself, 'Your little Christian sister.' I cannot understand the change. Her case is beyond my help. We must make up our minds to hold on to her, to pray for her, and to watch and wait for some explanation of her meanness. I know that you will not give her up yet."

"No, I do not want to give her up. I want to know how to handle her. I have prayed with and for her. I have pleaded with her by word of mouth and by letter. I have taught her by precept and by example. But all, seemingly, in vain. She is getting more outrageous in her conduct every

Sunday. I do not wonder that some of the girls in her class call her to her face, 'Contemptible Jennie.'"

"Can you not think of any redeeming feature in her character?"

"Yes; sometimes, when she has acted even worse than usual, she will write to me, confessing her meanness, asking my pardon, and promising to do better."

"That is good, is it not?"

"Certainly; but the next time she comes to the class she will seem to forget her letter and will act as badly as ever."

"I cannot understand it. Let us pray for her a little longer, and perhaps we will get some light on the cause of this strange development in Jennie's character."

About a week subsequent to this conversation the pastor, in passing through the room where Mrs. Gray's Bible class met for study, picked up a worn *Quarterly*, which he found on one of the chairs. He saw on the outside Jennie's name. Turning over its pages, he was greatly astonished at what he saw written therein. Notes that would have done credit to an earnest theological student were written on many parts of the page. Sentences that had been uttered by the teacher or by the superintendent were written out in full, and inclosed in quotation marks. The outline of the review, with which the superintendent was accustomed to close the school, was given in its appropriate place for each lesson. Never in his life had the pastor seen such a *Quarterly*. Had he not known the owner of it he would have concluded, from what his eyes beheld, that she was the most attentive and thoughtful member of the school.

The book was a revelation to Mrs. Gray when the pastor handed it to her. Long and seriously did those two servants of Christ cogitate over it and its owner. The conclusion they finally arrived at was this: We two are too slow for Jennie. Her mind moves so rapidly, and she is able to take in what we give her so quickly, that while we are plodding along in our slow fashion she is able to take all we give her, and yet has plenty of time to be the meanest girl in the school. We need to brush up and accelerate our thoughts and speech if we are going to lead Jennie. If we go on at the old pace, Jennie will move so much faster than we that she will have plenty of time to do and say mean things. By the help of God we will strive to keep in advance of Jennie, so as to be able to lead her. Perhaps Jennie's meanness is but one of the outward expressions of those tremendous forces which are at work in her physical and intellectual development. Lord, help us!

LESSON XVII. LATER ADOLESCENCE.

I. **Age.** From about eighteen up to about twenty-four. As before, it is impossible to make strict age limits. Clouston calls the time from eighteen to twenty-five the most important period of adolescence.

II. **Characteristics of.** The characteristics of early and middle adolescence are now in some cases intensified, while in other cases they are overcome according as character is developed in one direction or in the other. There are at least four characteristics of this period which the teacher should especially remember while preparing the lesson and dealing with the pupils:

1. *Doubt.* (See Lesson XII.)

2. *Intellectual activity.* (See Supplement to this lesson.)

3. *Energy.* A great increase in vitality gives increased energy to young men and young women.

4. *Seriousness.* "Life for the first time looks serious."

III. **Relation to the school.**

1. The fact is that for a long time it was very generally considered that the Bible school was no place for the young man or the young woman.

2. But there is another fact that must be put alongside of this, namely, there is a growing tendency on the part of workers to make strenuous efforts to have the young man and the young woman in the Bible school.

3. Whether they are there or not will depend largely on the leader of the class.

IV. **Teacher.** In order to hold adolescents in the Bible school the teacher must be their—

1. Friend.

2. Leader.

3. Fellow-student.

V. **Course of study.** This ought to be quite different from that which is prescribed for the younger pupils. While great freedom must be allowed in the selection of a course according to circumstances and conditions, the following is suggested as an outline:

1. *Church institutions.* A study of the institutions and the practices of the Church, with especial reference to the sacraments, will be interesting and helpful.

2. *Doctrines.* The study of Christian doctrine is all-important. True Christian life must be based on doctrine.

3. *Ethics*, or the science of human duties.

4. *Church history.* This may be pursued along the lines of—

(*a*) Old Testament history.

(*b*) New Testament history.

(*c*) History of the Church since apostolic times.

5. *Christian missions.* What the Church has accomplished through its work in mission fields will be an attractive study for the young man and the young woman.

6. *Methods of Christian work.* There is a good deal of nonsense in our talk about young Christian workers. They may have the willingness and the zeal, but many of them are sadly deficient in knowledge of how to work. A corrective for this is a course of instruction in methods.

VI. **Hints.** How shall I treat my class? is a question frequently asked by the teacher. Nothing but principles can be laid down. Upon these the teacher may found his course of action. Suppose you have a mixed class, the following is suggested:

1. *Treat the pupils as men and women.* This means that the teacher must be a real man or a real woman. Sanctimoniousness and professionalism count for nothing.

2. *Recognize their individuality.* All that we have learned in reference to the necessity for the study of child nature and of the boy and girl needs to be repeated when we have to deal with the adolescent.

3. *Plan home study suitable to the pupils' needs.*

4. *Teach in accordance with their daily needs.*

5. *In all matters of discipline appeal to the social feelings of the pupils and to their power of reasoning, which is so strong at this period.* Concerning any question of conduct or of morals three questions should be asked:

(*a*) Is this right?

(*b*) Is it for the greatest good of the greatest number?

(*c*) Is it setting a good example for the younger pupils?

BLACKBOARD OUTLINE.

LATER ADOLESCENCE.

I. AGE.

II. CHARACTERISTICS:
- 1. Doubt.
- 2. Intellectual activity.
- 3. Energy.
- 4. Seriousness.

III. RELATION TO SCHOOL.

IV. TEACHER.

V. COURSE OF STUDY:
- 1. Church institutions.
- 2. Doctrines.
- 3. Ethics.
- 4. Church history.
- 5. Christian missions.
- 6. Methods of work.

VI. HINTS.

REVIEW QUESTIONS.

What is the age of later adolescence?
Name four characteristics of this age.
What is the relation of persons of this age to the Bible school?
Name three characteristics of the teacher for pupils of this age.
Outline a course of study for pupils of this age.
Give two hints as to the treatment of pupils of this age by the teacher.
In accordance with what should the teacher plan home study and teach?
In matters of discipline to what should the appeal be made?
Concerning any question of morals what three questions should be asked?

SUPPLEMENT TO LESSON XVII.

What Young Men Have Done.

The reins of the future have been caught and held by young hands. At fifteen Victor Hugo presented a poem to the Academy; at sixteen Bossuet dazzled all who heard him by his eloquence, and Leigh Hunt was a prolific writer of verses. At seventeen Michael Angelo had room in the palace of Lorenzo de Medici, Mozart had entranced the courts of Germany, Chateaubriand had a commission, Alexander Hamilton commanded the attention of his country, Washington Irving delighted the readers of the *Morning Chronicle.* At eighteen Charles Spurgeon was pastor of a congregation, Zwingli had read the New Testament so well as to doubt the authority of the Church, Grotius had published an edition of *Marcianus Capella.* At nineteen Bach was organist at Armstadt, George Washington was a major, Webster had understood Espinasse, Bryant had written "Thanatopsis," George Stephenson was carrying in his brain an improved steam engine, Galileo was awake to the secret of the vibrations of the bronze lamp of Pisa Cathedral. At twenty Robert Hall had an enthusiastic audience, Alexander mounted the throne, Weber was producing symphonies, Schelling had grappled with the philosophy of Kant, Wallace had made assault against the arbitrary dominance of Edward I. At twenty-one Beethoven had added a great name to music, Kirke White had left his tremulous lyre, William Wilberforce was in Parliament, Mazzini was a prisoner in the citadel of Savona. At twenty-two Alfred began one of the most magnificent reigns which England has ever seen, his commander had made Wallenstein captain of the conquered fortress of Grau, Hampden was in Parliament, Savonarola was robed with a splendid name, Algernon Sydney had antagonized Cromwell, Rossini had excited an enthusiasm unequaled in the world of music, Schiller's "Robbers" had been written, Richelieu was a bishop, Sir Philip Sidney had been sent to complete the alliance of Protestantism.—*Frank W. Gunsaulus, D.D., in Young Men in History.*

LESSON XVIII. ADULTS.

I. **Need the school.** There *was* a time when the Bible school was considered to be a place for children only. Happily, those who had this thought belong to an age that is fast moving into the background. The busy, rushing, overburdened men and women of to-day have but few opportunities for real Bible study. Hence, they need the advantages that should be offered by every properly conducted Bible school.

II. **Needed in the school.** While the adults need the school, it is equally true that the school needs them:

1. As an example to the young.
2. To add dignity to the school.
3. To contribute the benefit of their experience to the general work of the school.

III. **The pastor's duty to.** Occasionally we find a pastor who objects to the presence of adults in the Bible school because it decreases the attendance at the preaching services. If the objection is based on the fact that there is a better opportunity to worship God at the church services than in the Bible school, it is a valid one. If, however, it is caused by the pastor's feeling that it is more profitable for his people to listen to him talk than to study God's word, it is a petty one.

The pastor's duty is to help make the school the very best possible, both in worship and in study, and then to use his influence in getting his people to attend. If he encourages them to be present, many will come.

IV. **Class for.**

1. Should be composed of both sexes.
2. Should be as large as possible. The social instinct has much to do with the success of the class.
3. Should meet in a room by itself, so that the class may have its own devotional exercises and a place in which the members may tarry for sociability.
4. Should be a part of the school. While the class should not meet with the school as a whole, there should be some means employed for emphasizing the fact that it is a vital part of it.

V. **Teacher for.** The success of the class depends on the teacher. It makes no difference whether this one be a male or a female, provided he or she possesses the following requirements:

1. *Spirituality.* Some of the organized classes of adults might as well be organized in connection with almost anything else than the Bible school, so far as the spiritual good that results from the organization is concerned. Some run to seed on athletics, some devote themselves to amusement, and

some are noted for the number of weddings that result from the social life of the class. Unless the teacher is a person of real spirituality, the spiritual development of the class (which should be the only reason for its existence) will be neglected.

2. *Leadership.* Either the teacher leads the class or the class leads the teacher.

3. *Friendship.* The teachers who prove themselves real friends to their pupils are the ones who can lead their classes along spiritual lines. There are many all round us whose longing Longfellow has voiced:

> Alas! to-day I would give everything
> To see a friend's face, or hear a voice
> That has the slightest tone of comfort in it.

4. *Helpfulness.* The instructions given to adults should not be primarily for the purpose of intellectual development or for increase of information, but to help them fight the battles of life, resist its temptations, bear its burdens, and perform its duties. One reason why so many Christian adults formerly remained away from the Bible school was because they received there almost nothing to help them in their daily lives. This brings us to the thought of—

VI. **The lesson for.**

1. Its truths should be—

(*a*) On the plane of the pupils' experience.

(*b*) Selected with a view to their everyday needs.

2. It should be taught—

(*a*) In an interesting manner. Many adults come to school tired and worried. Many are harassed with perplexities; many are burdened with cares. Hence, if the lesson is not presented interestingly, but little attention will be paid to it.

(*b*) With especial reference to the needs of the pupils.

NOTE.—While the methods of presentation will vary according to the make-up of the class, the writer has found this one to be very interesting and profitable:

1. A very brief outline of the lesson given as a lecture.

2. Rapid questioning of and by the class on that outline.

3. A few topics, selected by the teacher as growing out of the text and applicable to the everyday life of the pupils, written on the board.

4 The class selecting one or more of these which they wish discussed.

5. A free consideration by the class of the selected topic, the teacher keeping the discussion within the proper limits.

6. A brief closing review or summary by the teacher, in which the practical spiritual application is made.

BLACKBOARD OUTLINE.

ADULTS.

I. NEED THE SCHOOL.
II. NEEDED IN THE SCHOOL.
III. PASTOR'S DUTY TO.
IV. CLASS FOR:
1. Both sexes.
2. Large.
3. Separate room.
4. Part of school.
V. TEACHER FOR:
Requirements.
1. Spirituality.
2. Leadership.
3. Friendship.
4. Helpfulness.
VI. LESSON FOR.

REVIEW QUESTIONS.

Why do adults need the Bible school?
Why does the Bible school need adults?
What is the pastor's duty to adults in reference to the Bible school?
Give four characteristics of the class for adults.
Name four requirements of teachers for adults.
Why is spirituality on the part of the teacher required?
How should the teacher manifest helpfulness to the pupil?
Why do many Christian adults remain away from the Bible school?
What can you say of the truths selected for lessons for adults?
How should the lesson be taught?
Give a method of teaching adults (either your own or the one suggested).

LESSON XIX. REVIEW.

1. Review Lessons XVI, XVII, and XVIII.
2. Review Lessons XII, XIII, and XIV.
3. Review Lessons XII to XVIII, inclusive.

The law of review. "The completion, test, and confirmation of teaching must be made by reviews."—*John M. Gregory, LL.D.*

LESSON XX. HOW TO STUDY THE LESSON.

"I am tired of listening to people telling Sunday school pupils to study the lesson at home. The pupils do not know how to study the Sunday school lesson, and the teachers are not able to tell them how to study the lesson," said an indignant day school teacher, when the matter of the failure of Sunday school pupils to study their lessons at home was being discussed. A very natural inquiry is: Why do the Bible school teachers not know how their pupils should study the lesson? The answer is: A very large majority of our teachers do not know how to study their own lessons. "How to prepare a Bible school lesson," is a favorite theme for discussions at conferences. "What is the best way to prepare a lesson?" is a question often put into the question box. A very successful Bible teacher once declared that, when he started out in his work in the Bible school, he heard this question answered frequently in such a way that he came to the conclusion that in order to prepare a lesson one had to give all the working hours of the week for that purpose. In other words, should one prepare the lesson as suggested by some instructors, there would be no time left for the ordinary duties of life. The following hints are given for the benefit of busy people:

I. **Read the lesson through once.** This should be for the purpose of getting the main thought in mind. There are those who leave the reading of the text until the last moment of preparation. This is a great mistake, for the main thought of the lesson well in mind early in the week is of great advantage.

II. **Carefully read the title and the golden text.** This should be for the purpose of finding the chief thought of each. In either or in both the thought of the lesson will be found.

III. **Compare the thought of the golden text or of the title with your chief thought of the lesson.** By doing so you will learn whether what you consider the chief thought of the lesson is the one that was prominent in the thought of the Lesson Committee.

IV. **Ask yourself, What is the chief lesson that I should learn from the text?**

V. **Ask yourself, What is the chief lesson for my class?** The answer to this at times will be very difficult. It presupposes a knowledge of the needs of various members of the class. Therefore, study of the pupils is essential. In addition to this study the teacher should take a preview of the lessons to come, for the purpose of using a chief thought from each one.

VI. **Look up parallel passages of Scripture.** But few teachers

really use the margins of their Bibles; but few really know how to handle their concordance. Hence, many of the lessons stand apart without any connection with other lessons, and the hop-skip-and-jump method, so often complained of, is followed by many teachers.

VII. **Select suitable illustrations.** Illustrations are of two classes:

1. Those which appeal to the ear (or verbal). The very best of these are those which appeal to the imagination of the pupil.

2. Those which appeal to the eye, such as pictures, objects, symbols, etc.

Illustrations may be derived from three chief sources:

(*a*) From Scripture.

(*b*) From nature.

(*c*) From incidents in the everyday life of the pupils.

VIII. **Make an outline.** Many teachers fail, not because they have not material enough prepared, but because they have not the material outlined in such a way that it can be used. A few moments spent in making the outline will be amply repaid by the clearness with which the teacher will have the subject-matter of her teaching in mind.

IX. **Memorize the outline.** Not its details, but its main divisions.

X. **Brood over the outline.** One of the very best teachers that I ever knew was a poor man in a very humble walk of life. He worked hard all day, and often far into the night. The secret of his success in teaching was due to the fact that after he had outlined his lesson he kept it in mind until it became, as it were, a very part of himself.

XI. **Pray over it.** The teacher who forgets that she is engaged in spiritual work is not very likely to be successful. The one who does the very best she can in the way of preparation, and then asks the Lord's blessing upon what has been prepared, will not be without results in her teaching.

XII. **Save the outline for future use.**

All of the above takes for granted that the teacher is preparing her lesson alone. If to this personal preparation can be added the power that comes from conferences in the teachers' meeting, the preparation will be all the more valuable.

The objection that will be naturally made to the above plan of preparation is that it takes too much time. The answer is, It will not take near so much time as may be expended on desultory reading that will be of little value when the time for teaching comes.

The results of this method of preparation are—

1. Preparation becomes easier each time.

2. The teacher's knowledge of the Bible is increased. This increases

her power in presenting any specific truth or in teaching any part of the Bible.

3. The wear and tear of the teacher's vital and nervous forces is diminished. The headache, the backache, and the general break-up that frequently follow the attempt at teaching the lesson are often due to the teacher's lack of system in preparing the lesson.

REVIEW QUESTIONS.

Why is it often useless to tell pupils to study their lesson?
Why do not Bible school teachers tell their pupils how to study the lesson?
What should be the first step in lesson preparation?
The second?
What should be compared?
What two questions should the teacher ask himself?
Name two principal classes of illustrations.
Name three sources of illustrations.
What is the value of an outline?
Why should the teacher pray over his outline?
What will reinforce personal preparation?
How would you answer the objection: This method takes too much time?
Give three of the results of following this method of preparation.
What are some of the results that follow the attempt to teach without system in preparation?

SUPPLEMENT TO LESSON XX.

THE TEACHER'S TEXTS.

BY E. W. GILLES.

What the teacher is to teach. Acts 28. 31.

The manner and object of doing it. 2 Tim. 2. 24–26.

With what it is to be done. 2 Chron. 17. 9.

In preparing the lesson, study, search, meditate, pray.

Note in the following references that when we study we have a Teacher, when we search we have a Guide, when we meditate we have One who will bring to our remembrance, and when we pray we have One who is able to give.

Study. 2 Tim. 2. 15; John 14. 26.

Search. John 5. 39; 16. 13.

Meditate. Josh. 1. 8; John 14. 26.

Pray. James 1. 5; Prov. 2. 6.

In teaching, teach the Word, rather than about the Word.

Teach out of the Word, rather than outside of the Word.

Have as many questions as possible answered out of the Word, by writing the questions and answer references on the blackboard, and having the scholars find and read them.

Ask the scholars to volunteer answer references before giving any yourself.

Encourage the scholars to take notes.—*The Sunday School Times.*

LESSON XXI. THREE APPROVED PEDAGOGICAL PRINCIPLES.

A veteran successful principal of a public school, who has had a varied experience in teaching young and old, says: "I have read many of the latest works on psychology and pedagogy. I have made many experiments in methods, and I am convinced that all the pedagogical principles that are really necessary to successful teaching may be grouped under three headings, namely, Apperception, Correlation, and Concentration. The teacher who masters and applies these principles will have results." Testimony from such a source deserves our attention. Let us consider these three principles:

I. Apperception.

1. *Defined.* Apperception may be defined as: The act or process of adding a new idea or a series of new ideas to an old one. The *Standard Dictionary* gives this definition, "The coalescence of a part of a new idea with an old one by modification." Dr. Hinsdale says, "Apperception literally signifies the grasping or clasping of one thing to another; figuratively, it means to see or perceive one thing by way of another." Slaughter gives Herbart's idea of apperception as "the assimilation of a new element to a given mass in which the new element loses entirely its distinctive identity."

2. *Equivalents.* Dr. Gregory's law, "The truth to be taught must be learned through truth already known," is equivalent to saying, "The principles of apperception must be followed in teaching." Patterson DuBois pleads for the same thing when he insists that we must find "the point of contact in teaching."

3. *Illustrated.* The following account of an unsuccessful attempt to illustrate "the love of God" proves the necessity for the recognition and the application of this principle:

I had taught the class for about six weeks, and had gotten on well with all the boys except one, who was about thirteen years of age, and who seemed to be interested in the topic of the day until the time came for making the personal application. For example, the thought was, "God is love." I wished to illustrate it, and I would say to my boy: "Albert, God loves you. He loves you more than your father loves you." Then there

came into the boy's eye a look that I could not understand. It was hard and cold. Sometimes there was a sneer on his face, and I imagined that my boy did not care to learn about the love of God.

One Sunday afternoon he was absent from the class, and the next morning I was irresistibly impelled to visit his home. On entering the room in the rear tenement, to my surprise, I found that the boy was there instead of at school. His mother was very silent and reserved. After repeated efforts to engage her in conversation I said to myself, "That is what is the matter with Albert; he takes after his mother." But the Spirit said to me, "That is not all; there is some other reason for the boy's actions." So I chatted as pleasantly as I could to the woman, who responded in monosyllables. Suddenly, without any apparent cause, she burst out weeping, and said: "Don't be hard on my boy." I replied: "I am not hard on your boy; I love him. That is the reason I am here this morning instead of being at my work."

Again I went on talking, while the woman merely said "yes" or "no," as occasion demanded. Again, apparently without any reason, she burst out crying. When she could control herself she said: "I must tell somebody; I may as well tell you as anybody else. My boy and I spent the night out in that area way, and his father was in this room crazy drunk, threatening to kill us with a bread knife if either of us came into the room." Then it was as if the heavens had opened to give me light. I had been trying to teach the boy that God loved him, and had foolishly illustrated that love by a father's love. He had no father. A brute lived in the same house with him. Was it any wonder that he did not want God's love? Afterward, however, when I could take my boy aside and say to him, "Albert, God loves you more than your mother loves you," he understood just what I meant, and responded to my teachings.

That God is love is a grand truth; but that we are illustrating that truth in the right way is a question. Perhaps some with whom we have to deal do not know of the love of God because of our lack of wisdom in presenting that love. The principle of apperception will help us here as elsewhere.

4. *Applied*—

(*a*) By questioning learn what the pupil knows concerning the fact or truth to be taught. No real teaching can be done without questioning.

(*b*) Start with that with which the pupil is thoroughly familiar in his everyday life and surroundings. Gracefully descend to the pupil's plane of experience; do not attempt to drag him up to where you are living.

(*c*) Have the pupil add to the known that which you wish him to learn. Albert could come to know God's love only through his knowledge of the

love of some one with whom he was acquainted. An oft-repeated but most sadly-neglected pedagogical maxim is, "Proceed from the known to the unknown."

II. Correlation.

1. *Defined.* "Correlation is the act of bringing into orderly connection or reciprocal relation."—*Century Dictionary.* For the teacher correlation may be said to be "the act or process of putting a number of truths or facts in proper relation to a truth or fact to be learned."

2. *Abused.* Perhaps no real pedagogical principle has been so much abused as that of correlation. Those teachers who maintain that the geography of Greece must be studied Monday morning, that the history of Greece must be studied Monday afternoon, and the politics of Greece and the literature of Greece and the art of Greece and the philosophy of Greece must be studied on Tuesday and Wednesday and Thursday, and call this correlation, have been instrumental in creating a deserved prejudice against the term and the principle.

3. *Applied.* There is, however, a proper use of the principle, and a most helpful one it is for those teachers who do not abuse it.

The lesson is on the Battle of Bunker Hill. A skillful instructor wishes to avail himself of the help which the application of this principle affords. He draws a map of the country; he gets his boys to tell all they know about Bunker Hill, from whatever source they may have obtained their knowledge. There is, however, but one thought in the teacher's mind, namely, the inculcation of patriotism. He wishes his pupils to have such a conception of the Battle of Bunker Hill as will enable them to imagine it in their minds, to reproduce it in their own language, and, should occasion ever demand it, to act the part of the heroes of the battle.

The Bible school teacher wishes to teach the second great law of our Lord, "Thou shalt love thy neighbor as thyself." He takes as the basis for his teaching the "good Samaritan." By questioning he may correlate much of the pupils' knowledge of the geography of the road from Jerusalem to Jericho, of the robbers, priests, Levites, and Samaritans. He may question about the medicinal properties of wine and oil, and even talk about the money of Palestine, but it is all with one object in view. He wishes his pupils to be so impressed with the nobility of the good Samaritan that they will obey the Master's command, "Go, and do thou likewise."

III. Concentration.

1. *Defined.* "Concentration is the act of collecting or combining into or about a central point."—*Century Dictionary.* For the teacher concentration may be defined as "the act or process of making all teaching on a given subject converge toward the fact or truth to be learned."

2. *Illustrated.* In the illustration concerning the teaching of patriotism, by using Bunker Hill as the point of departure, while all that the pupils know on the subject is taken advantage of according to the principle of correlation, all the facts are made to converge to one focal point, namely, patriotism. To succeed in this is to apply the principle of concentration.

3. *Why needed?* Nowhere more than in the Bible school is there a greater waste in teaching, because most teachers attempt to teach too much. The result is that most of them leave no very definite impressions on the minds of their pupils. Better apply the principle of concentration so that only one truth is taught each Sunday, than to give vague, indefinite ideas concerning a dozen truths.

BLACKBOARD OUTLINE.

THREE PEDAGOGICAL PRINCIPLES.

I. APPERCEPTION:	Defined. Equivalents. Illustrated. Applied.
II. CORRELATION:	Defined. How abused? How applied?
III. CONCENTRATION:	Defined. Illustrated. Why needed?

REVIEW QUESTIONS.

What is the meaning of the word pedagogical?
What is a principle?
Name three approved pedagogical principles.
What is apperception?
Name two equivalents for it.
Illustrate apperception.
Name three ways of applying this principle.
What is correlation?
How has the principle of correlation been abused?
Explain the proper use of the principle.
What is concentration?
Why is this principle so necessary?
Show how it may be applied in teaching.

LESSON XXII. BIBLE SCHOOL DISCIPLINE.

I. **Change concerning.** A few years ago one dared scarcely speak or write concerning discipline in the Bible school. Hands would have been held up in horror, and the writer or speaker accused of attempting to introduce day school methods into the Bible school.

Now all this is changed, and addresses on Bible school discipline are eagerly listened to, and articles on that subject are intelligently read and prayerfully pondered over.

II. **Scripture authority for.** In 1 Cor. 14. 33 and 40 we have our authority for discipline in the Bible school: "God is not the author of confusion [margin, tumult or unquietness], but of peace;" "Let all things be done decently and in order."

III. **What it is not.** Discipline of the Bible school is not the discipline of the army or of the school-ship, nor necessarily of the day school.

IV. **What it is.** We will not attempt to give a definition, for it is difficult to get a definition that is satisfactory or that will cover all points. For himself the writer has found the following satisfactory as a working principle: A Bible school is disciplined when the right thing is done at the right time, in the right way, by the right person.

V. **Principles.** All we can do here is to give some general principles. It would be out of place to give rules, because they must be made according to circumstances and surroundings. For example, all should be early at Bible school. This is the principle. What is meant by early must be decided by each school. In some schools it will be nine o'clock, in others twelve fifteen, and in others two thirty.

VI. **How administered.** The most foolish mistake that has heretofore been made in attempts to discipline the Bible school is, that the discipline has begun at the wrong end. Discipline should begin at the top and proceed downward. Following this principle, these persons should be disciplined in regular order:

1. *The leader.* Who stands at the head of the school? Is it the pastor or the superintendent? Whoever is at the top should first be subject to discipline. What a change there would be in many schools if the leader could say to the school, "Do what I do, and not what I say?"

2. *Officers.* My judgment, based on varying experience in visiting many schools, is, There is more disorder on the part of the average officer of the Bible school than there is on the part of the average pupil.

3. *Teachers.* "I do not know what I am going to do with my boys," said a teacher to the superintendent. "What is the matter with your

boys now?" he inquired. "They will not sing." Superintendent smiled and replied, "Of course not." "Why not?" he was asked. "Because you do not sing." "But I cannot sing." "Well, then, you have no right to ask your boys to sing." Until the teachers of the classes are willing to be orderly, and to do what the pupils are requested to do, there is little hope of order in the school.

4. *The older pupils.* When this question of discipline is being discussed at institutes a question something like this is often put, "What are you going to do with the class of old ladies that sit in the corner 'visiting' during the devotional exercises?" There is where the rub is. The superintendent is powerless in disciplining boys and girls while their mothers and grandmothers set them a bad example.

5. *Younger pupils.* When officers, teachers, and older pupils are in order, then is the time to talk to the younger pupils. Then it will be easy to discipline the younger pupils, but it is almost useless to make the attempt unless those who are older set the example.

VII. **How to provide for.**

1. Let the officers of the school settle on what is best for the welfare of the school.

2. Have any point that may be questioned talked over and frequently discussed in teachers' meeting. All rules should be at least ratified by the teachers, with the understanding that they are to give them their hearty support.

3. Make known to those who are to be affected by them the rules that are made for the welfare of the school. There are some rules that the pupils need know nothing about, because they relate only to officers or to teachers.

4. Let those in authority set the example in all matters of order.

5. Deal with offenders personally. A school should never be scolded for its misdeeds, and only in extreme cases should a class or individual be spoken to publicly. Often when the majority of the school is subject to discipline there will be occasionally a disorderly boy or a disorderly girl. (See Supplement to this lesson.)

VIII. **Hints.**

1. *Atmosphere.* Just as the physical atmosphere has much to do with the physical welfare, so the spiritual atmosphere of the school affects the members thereof. Not only should the sanitation be looked after and impure air excluded, but there should be a striving after that other atmosphere which affects the spirits of the pupils and greatly helps in the maintaining of order. As a rule, the noisy superintendent will have a noisy school, while a quiet superintendent calms the school. A fussy teacher will have

a fussy class, while the self-possessed, orderly teacher will be able to influence the pupils in the right direction.

2. *Cooperation.* The officers of the school should endeavor to secure the cooperation of every member thereof in regard to any matter relating to the order of the school. Wherever possible, the parents and relatives of the pupils should also be urged to cooperate with the officers of the school in maintaining a very high grade of discipline.

3. *Rewards.* But little commendation is generally given to those who do well. The reason for this, perhaps, is that so much time has to be spent on offenders. Wherever possible, instead of punishing for breaches of discipline, rewards should be given to those who strive to do their best. These need not necessarily have any monetary value, but should be of such a character as to stimulate to good behavior.

4. *Impartiality.* Partial officers or teachers are a source of much disorder. All questions should be settled on the basis of what is right, and not on the basis of a desire to please a few individuals. The temptation, which is strong in the latter direction, should be steadfastly resisted. Workers and pupils have confidence in their leaders when they realize that what is being done is for the welfare of the school, and not to please a few individuals.

BLACKBOARD OUTLINE.

BIBLE SCHOOL DISCIPLINE.

I. CHANGE CONCERNING.
II. AUTHORITY FOR.
III. WHAT IT IS NOT.
IV. WHAT IT IS.
V. PRINCIPLES.
VI. HOW ADMINISTERED:
    1. Leader.
    2. Officers.
    3. Teachers.
    4. Older pupils.
    5. Younger pupils.
VII. HOW TO PROVIDE FOR.
VIII. HINTS:
    1. Atmosphere.
    2. Cooperation.
    3. Rewards.
    4. Impartiality.

REVIEW QUESTIONS.

Within the past few years what change has taken place concerning Bible school discipline?
What is our Scripture authority for Bible school discipline?
What is Bible school discipline?
Why cannot we give rules?
What mistake has been made in administering Bible school discipline?
How should it be administered?
Give an illustration of a teacher being in disorder.
How should discipline be provided for in the Bible school?
How should offenders be dealt with?
How may a helpful atmosphere be created?
Who should cooperate in securing discipline?
What is your idea of rewards?
Why is impartiality in administration necessary?

SUPPLEMENT TO LESSON XXII.

Disciplining the Boy and the Girl.

The question is frequently asked, "What shall I do with the bad boy who disturbs the class and the school?" The answer is invariably, "I cannot say until I have seen and known more about the boy." As a specimen of what may be done we present the following:

A teacher comes to the superintendent on a Sunday afternoon and declares she cannot longer get along with John; either he or she will have to leave the class. The superintendent inquires what John has been doing, and is assured that he has been guilty of several breaches of good conduct.

At his earliest opportunity the superintendent has an interview with John, when no one is by, and something like the following conversation is held:

"John, what do you expect to be when you become a man?"

"I expect to be a lawyer."

"That's capital. What are you doing in the way of preparing yourself for your chosen work?"

"I am in a lawyer's office, and when I have earned money enough I expect to go to a law school."

"That's fine. Suppose, John, that you were to go to your office tomorrow and were to do thus, and thus, and thus?" (here mentioning the offenses of which John has been guilty.)

"I wouldn't do those things in an office."

"Suppose you did do them, how long do you think your employer would keep you there?"

"He might tell me about them once or twice, and then, if I didn't stop them, he would discharge me."

"Exactly, John. And do you suppose that we are going to let you do things in God's house that you are not permitted to do in a lawyer's office?"

"No, sir."

"Your teacher tells me that you have been doing these things. Is that so?"

"Yes, sir."

"You think that is right?"

"No, sir."

"Are you going to continue doing them?"

"No, sir."

"Well, don't let me hear of them again. You have no right to do things here that your employer would not permit in his office, so just try and see if you cannot do better hereafter."

A new thought has been put into John's mind. He imagined the Sunday school was a place in which he could do as he chose. He is now given the impression that he is mistaken, and by keeping at John along these lines we get him to see how foolishly he is misbehaving.

Another teacher comes along and says: "Annie is irrepressible this afternoon. She gets worse and worse the older she grows. I wish you would help me to do something for her, for unless she changes she will soon have my whole class spoiled." The superintendent inquires about Annie's offenses, and is informed specifically concerning them. The teacher assures the superintendent that there is no mistake concerning the facts; that she is perfectly sure that Annie is guilty. Soon after an opportunity presents itself for a quiet talk with Annie. It is somewhat as follows:

"What do you expect to do, Annie, when you are a woman?"

"I expect to be a school-teacher."

"Well, are you getting ready for your lifework?"

"Yes, sir."

"How?"

"I am at the Normal College, studying all the time."

"O, I had forgotten that. I am glad to hear it. What do they do there, Annie, when young women misbehave?"

"They talk to them and give them demerits."

"Well, suppose they keep on misbehaving, what then?"

"They would probably be dismissed from the college."

"What would they do to you, Annie, if you were to persist in doing thus, and thus, and thus?" (mentioning the offenses of which she had been guilty in her class.)

"They would speak to me about it and give me demerits for each offense, and if I didn't improve they would dismiss me."

"Now, Annie, do you think you have a right to do things in Sunday school that wouldn't be allowed in the Normal College?"

"No, sir."

"But your teacher tells me that you have persisted in doing these things I have mentioned. Is this true?"

"Yes, sir."

"Is it right?"

"No, sir."

"Are you going to keep on doing it?"

"No, sir."

To Annie a new idea has come. She has at least begun to think that the Sunday school has as much claim for good conduct as the Normal College. Perhaps she is not cured all at once, but by persistent, kind, and continuous treatment along this line she is led to see how foolish and sinful she is acting, and it is very rarely that a girl is met with who will not mend her way when approached in this manner.

LESSON XXIII. HABIT.

"Habit is a cable. We weave a thread of it every day, and at last we cannot break it."

I. **Defined.** "Habit is that condition of the mind or body which is manifested in the tendency to unconscious repetition of acts or states.—*Roark.*

II. **Illustrated.** There is a man who always feels restless on a Sunday afternoon that does not find him in attendance at the Bible school. Why? Because in early youth he formed the habit of attendance, and now it is difficult for him to break that good habit. There are two devout Christian workers for the Master. To one reading God's word and praying are almost as natural as breathing. The other has to use his will to force himself to read the word and pray. Why the difference? The former formed this habit in childhood, the latter did not.

III. **Kinds.** There are three general classes of habits, namely, physical, intellectual, and moral. The first and the second of these exercise great influence over the third. Some of the worst evils of the day grow out of bad physical or intellectual habits.

IV. **How formed.**

1. *By repetition.* Habit is the result of repetition. Every time a thing is done makes it easier to do that thing the next time. Every time it is done in a certain way makes it easier to do it in that way the next time.

2. *Very easily.*
3. *Almost imperceptibly.*
4. *By degrees.*

Ill habits gather by unseen degrees,
As brooks make rivers, rivers run to seas.
—*Dryden.*

V. Parents' relation to.

1. *Comes first.* Home occupies first place in the child's world.

2. *Is controlling.* Occasionally habits formed in the home may be changed, but more generally they control the child and the adult.

3. *Should begin early.* Many parents realize too late that they have allowed their children to form bad habits.

4. *Should be continuous.* Parents should never delegate to the public school teacher or to the Bible school teacher the privilege of forming the habits of their children.

No change in childhood's early day,
No storm that raged, no thought that ran,
But leaves a track upon the clay,
Which slowly hardens into man.
—*Romanes.*

VI. **The teacher's relation to.** While the teacher cannot take the place of the parent, she still has a large place to fill in the formation of the habits of the children. Her relation to the child in this respect—

1. Is most important.
2. Should be appreciated.
3. Should be improved.

VII. **The teacher may help the pupil to form good habits—**

1. *By example.* Habits of punctuality, order, courtesy, reverence, truthfulness, giving, church attendance, etc., can be inculcated by the teacher's example.

2. *By suggestion.* Especially are very little children open to suggestions. A suggestion made by the Bible school teacher in the direction of formation of good habits, if backed by her example, will have great influence.

3. *By drilling.* The very best way to form a habit is to do the thing which one wishes to have done. Therefore, in all matters of spiritual development, the teacher should not wait long for the pupil to apply the lesson taught, but should drill the pupils in its truth. Is the lesson on obedience? The teacher can drill the child in obedience. Is it on kindness? The teacher can drill in that most important exercise, and so on all along the line.

VIII. **The result of.** "*Character*, the supreme end of all home training and all school work, is but another name for *habit*—habit that possesses the very fiber of body and mind. As we sow habits in muscle and nerve and brain, so shall we, and those who come after us, reap in aptitude, in skill, in character."—*Roark.* "Whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6. 7, 8).

BLACKBOARD OUTLINE.

HABIT.

I. DEFINED.
II. ILLUSTRATED.
III. KINDS.
IV. HOW FORMED.
V. PARENTS' RELATION TO.
VI. TEACHER'S RELATION TO.
VII. TEACHER MAY HELP: By—
1. Example.
2. Suggestion.
3. Drilling.
VIII. RESULT OF.

REVIEW QUESTIONS.

What is habit?
Illustrate.
What kinds of habit are there?
How are habits formed?
What is the parents' relation to the child's habits?
What is the teacher's relation to the pupil's habits?
How may the teacher help the pupil in the formation of good habits?
Illustrate each point in your answer.
What is the result of habit?
What shall one reap?

LESSON XXIV. SPIRITUAL POWER.

The wise teacher in the secular school takes into account not only the forces with which she has to contend, but also those forces that she may summon to her aid. In like manner the Bible school teacher should not only study God's word and learn how to apply it, but should also try to

understand what is meant by being filled with the Holy Spirit. Hence, while the very highest intellectual keenness should be aimed at, and no element of preparation should be depreciated or neglected, the spiritual help that may be had from above should be understood and appropriated.

I. **Source of.** Physical and intellectual power may be developed in many ways, but the Bible school teacher must have behind them spiritual power. This comes from God alone. Our study of child nature and our understanding of psychology, with the pedagogical principles that have been evolved, will but prepare us to be the instruments for the communication of that which comes through the Holy Spirit.

II. **How obtained.** We must ever bear in mind the words of our Master: "The wind bloweth where it listeth; . . . so is everyone that is born of the Spirit." This means that it is foolish for us to try and set down hard-and-fast rules concerning the obtaining of spiritual power. Three elements in the method of obtaining the power may be kept in mind:

1. *Prayer.* Without earnest, continuous prayer the Spirit is not given. (See Luke 11. 13; Acts 1. 14.)

2. *Separation.* Those who mingle with and are like the people of the world are not persons whom God uses as instruments for the transmission of his power.

3. *Use.* Many would like spiritual power for the sake of being great leaders or great teachers; but God gives this power only to be used for his glory and for the advancement of his kingdom.

III. **How lost.** It is quite possible to be used by God at times, and then to lose the power. The following are some of the ways through which it may be lost: Through—

1. *Unbelief.* Faith is a prerequisite to receiving power. Lack of faith results in the loss of power.

2. *Trifling.* As we read the epistles of Paul to the early Christians we realize how the Lord withholds power from those who are not willing to be serious in their work for him.

3. *Indulgence.* Sensual indulgences of all kinds tend to a separation from God. Hence, the loss of power.

4. *Pride.* If pride is "the never-failing vice of fools," it is not to be wondered at that the Lord will not use the proud man.

5. *Sin.* This, of course, will separate us from God and keep him from using us.

IV. **How much?** The question has frequently been asked, How much of spiritual power may one have? The answer is, Just as much as one is willing to use for the glory of God and humanity. The selfish Christian

or the lazy Christian will have no power. The unselfish, working Christian will have power enough for the present duty, and no more.

V. **Results of.** If the teacher has this power there will be results—

1. *For the pupil.*

(*a*) Regeneration. The Bible will never convert anyone. Knowledge of Bible truths will not convert one. This is the work of the Spirit.

(*b*) Spiritual growth.

(*c*) Perception of those things not discernible through the senses. (See 1 Cor. 2. 9, 10.)

2. *For the teacher.* In addition to this, the teacher working through the power of the Holy Spirit—

(*a*) Will work easily.

(*b*) Will work successfully.

(*c*) Will enjoy the fruits of the Spirit. (See Gal. 5. 22, 23.) This will make the teacher's work a pleasure and a joy.

VI. **Hints.**

1. While the Holy Spirit is a distinct person, it is foolish to speculate as to who furnishes the power—the first, the second, or the third person of the Godhead. Paul says, "It is God that worketh in you." Jesus says, "Without me ye can do nothing." Compare these thoughts with the following: Acts 1. 2; 2. 4, 17, 33, 38; 4. 10, 31; 5. 3, 19, etc.

2. Do not expect any wonderful outward demonstration of the Holy Spirit. This is the dispensation of the still, small voice.

3. In speaking to children concerning the Holy Spirit be very simple and explicit. Do not take it for granted that they understand the truth as you apprehend it. "What did Jesus say he would send when he went away?" A little one answered, "A quilt." Strange answer, one might say, and yet very natural when we understand what was in the child's mind. She had heard somebody talk about the "Comforter." To her mind this was the same as "comfortable," and her word for comfortable was "quilt."

BLACKBOARD OUTLINE.

SPIRITUAL POWER.

I. SOURCE OF.
II. HOW OBTAINED:
1. Prayer.
2. Separation.
3. Use.
III. HOW LOST: Through—
1. Unbelief.
2. Trifling.
3. Indulgence.
4. Pride.
5. Sin.
IV. HOW MUCH?
V. RESULTS OF.
VI. HINTS.

REVIEW QUESTIONS.

What does the Bible school teacher need in addition to intellectual preparation?
What is the source of spiritual power?
How may spiritual power be obtained?
How may it be lost?
How much spiritual power has a worker the right to expect?
Which of the three persons of the Godhead furnishes the power?
Should we expect any outward demonstration of power?
How should children be talked to in reference to the Holy Spirit?

SUPPLEMENT TO LESSON XXIV.

The following extracts are taken from the *Tongue of Fire*, by William Arthur, a work which furnished many of the hints in the preceding chapter, and which is heartily recommended to all teachers who believe that their work is more than intellectual:

"Suppose we saw an army sitting down before a granite fort, and they told us that they intended to batter it down; we might ask them, 'How?' They point to a cannon ball. Well, but there is no power in that; it is heavy, but not more than half a hundred, or perhaps a hundred, weight; if all the men in the army hurled it against the fort, they would make no impression. They say, 'No; but look at the cannon.' Well, there is no power in that. A child may ride upon it, a bird may perch in its mouth; it is a machine, and nothing more. 'But look at the powder!'

Well, there is no power in that ; a child may spill it, a sparrow may peck it. Yet this powerless powder and powerless ball are put into the powerless cannon, one spark of fire enters it, and then, in the twinkling of an eye, that powder is a flash of lightning, and that ball a thunderbolt which smites as if it had been sent from heaven. So it is with our Church machinery at this day: we have all the instruments necessary for pulling down strongholds, and O for the baptism of fire !

"When a lecturer on electricity wants to show an example of a human body surcharged with his fire he places a person on a stool with glass legs. The glass serves to isolate him from the earth, because it will not conduct the fire—the electric fluid ; were it not for this, however much might be poured into his frame, it would be carried away by the earth ; but when thus isolated from it he retains all that enters him. You see no fire, you hear no fire, but you are told that it is pouring into him. Presently you are challenged to the proof—asked to come near and hold your hand close to his person ; when you do so a spark of fire shoots out toward you. If thou, then, wouldst have thy soul surcharged with the fire of God, so that those who come nigh to thee shall feel some mysterious influence proceeding out from thee, thou must draw nigh to the source of that fire, to the throne of God and of the Lamb, and shut thyself out from the world—that cold world which so swiftly steals our fire away. Enter into thy closet, and shut thy door, and there, isolated, 'before the throne,' await the baptism ; then the fire shall fill thee, and when thou comest forth holy power will attend thee, and thou shalt labor, not in thine own strength, but 'with demonstration of the Spirit, and with power.'"

LESSON XXV. REVIEW.

1. Review Lessons XX to XXIV, inclusive.
2. Review Lessons V, XI, XV, and XIX.
3. Review any points that are not clearly fixed in the mind.

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